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The
CHRISTIAN CENTURY
A Journal of Religion

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Toward a New United States
An Editorial

Wanted: A Modern Constitution!
By William Kay Wallace

John Dewey replies to *Henry Nelson Wieman*

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In This Issue

EDWIN LEWIS

is professor of systematic theology at Drew university, Madison, N. J. The lucid exposition of the basic ideas of the Barthian theology which Dr. Lewis contributed to The Christian Century (January 18 and 25) brought many requests from readers for a critical appraisal by the same author.

FRED EASTMAN

has made his department of religious literature and drama at Chicago theological seminary known internationally. His plays are performed throughout the country. The Christian Century is about to begin publication of another series of articles by Dr. Eastman dealing with "Your Child and the Movies."

WILLIAM KAY WALLACE

has had a varied and highly influential career. Starting in the American diplomatic service, with the coming of the world war he became a correspondent of the London Times, serving with the French, British, Belgian and Italian armies. When the United States entered the war he was made a member of the general staff and charged with the preparation of the daily and weekly confidential survey of progress prepared for the guidance of the President, the secretary of war, and the chief of staff. He was a member of the American delegation to the Paris peace conference, and later an American observer at the first international economic conference at Geneva. His books are many, the most recent, "Our Obsolete Constitution," having stirred widespread controversy.

JOHN DEWEY

is replying in this issue to the letters from Henry Nelson Wieman and Douglas Clyde Macintosh published in the issue of March 1.

The CHRISTIAN CENTURY

March 22, 1933

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Calendar of Coming Events

March 23. Administrative committee, Methodist World Service commission, Chicago Temple, Chicago.
Mar. 23. Women's foreign mission society, Methodist Episcopal church, Tremont street church, Boston.
March 25. Bronx free fellowship luncheon, New York city.
March 25-26. Illinois Baptist youth congress, Englewood Baptist church, Chicago.
March 26. Special emergency offering in all Presbyterian churches.
March 26. Young ladies section, Milwaukee archdiocesan council for Catholic women.
Mar. 26-Apr. 3. Preaching missions of Liberal churches, Binghamton, N. Y.
Mar. 28-29. American church history society, western section, Butler university, Indianapolis, Ind.
March 31. Conference Colorado youth, Denver, Colo.
March 31. Special session, Southern Illinois conference, Methodist Episcopal church, Centralia, Ill.
Mar. 31-Apr. 5. Dixie regional conference girl scouts, Jackson, Miss.
April 1. Denver university foundation luncheon, Cosmopolitan hotel, Denver, Colo.
April 3. Pastors' and religious educators' conference, The Whittier, Philadelphia.
April 3-5. Lectures by Dr. Robert E. Speer, chapel, Presbyterian theological seminary, Chicago, Ill.
April 5. Delaware Methodist Episcopal conference, Philadelphia.
April 9-16. Holy week addresses by Stanley Jones under auspices of New York federation of churches.
April 11. Lecture by George Bernard Shaw, American Academy of Political Science, Philadelphia.
April 16. Sunrise Easter service, Denver council of religious education, Sherwood Eddy, speaker.
Apr. 19-21. Commission on Evangelism, Federal Council of Churches, Pittsburgh, Pa.
April 24-May 6. Colorado religious drama tournament, Denver, Colo.
April 27, 28. Annual meeting, Woman's Home missionary society, New York East Methodist conference, St. Mark's church, Brooklyn, N. Y.
April 20-May 24. Missionary conferences addressed by E. Stanley Jones, Sam Higginbottom and others. April 20-21, Brooklyn; April 23-24, Newark and Orange; April 25-26, Trenton; April 27-28, Philadelphia; April 30-May 1, Baltimore; May 2-3; Wilmington; May 4-5, Reading; May 7-8, Harrisburg; May 9-10, Elmira; May 11-12, Binghamton; May 14-15, Albany; May 16-17, Utica; May 18-19, Syracuse; May 21-22, Buffalo; May 23-24, Erie.
April 25. Women's missionary society, Milwaukee prebytery.
May 1-2. Annual meeting postgraduate association of the Illinois conference Methodist Episcopal church, Illinois Wesleyan university, Bloomington, Ill.

The Christian Century

An Undenominational Journal of Religion

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EDITORIAL

THE NEW ADMINISTRATION'S first public move in the field of foreign relations deserves as complete public support as has been given to its domestic policies. It is the announcement made by Secretary Hull that the United States will have a representative present when the special committee of the league assembly considers far eastern affairs. This representative will cast no vote, and this country reserves complete freedom of action concerning any course which the league committee may recommend. But the delegate from the United States will be there! This is exactly the course which should be followed. Affirmatively, it shows the world that the United States stands shoulder to shoulder with the league in condemning the treaty-breaking course which Japan has followed. Negatively, it secures this country against becoming involved in any resort to the sanctions of force which the league covenant authorizes. It is a policy calculated to produce a maximum of moral pressure with a minimum of danger from the old illusion of "enforcing" peace.

Shoulder to Shoulder

The President and The Radio

AN overwhelming majority of the people of the United States must have been listening to the radio when, on Sunday evening, March 12, President Roosevelt spoke to the nation. In many ways, the incident was even more dramatic than the inaugural address. For more than a week the financial machinery of the country had been at a standstill. A collapse of public confidence had led to a collapse of the ordinary measures for carrying on the nation's affairs. Emergency actions of various kinds had been taken; others were known to be under consideration. Would these meet the situation? Would the people at large be able to pick up the threads of their accustomed ways, after the bank holiday ended, without finding their resources utterly wiped out? It was an hour of national questioning. Then, quietly but confidently, the voice of the President spoke out of the White house and into most of the nation's homes. The effect, in making the situation clear and in restoring confidence, was instantaneous. Mr. Roosevelt's fifteen minutes on the radio did as much to insure a successful reopening of the banks as had all the legislative and executive actions which preceded it. The new President is thrice blessed in his use of the radio. In the first place, he has the knack of making even technical matters comprehensible to the man in the crowd. Second, he has a remarkably effective radio manner and voice. Third, he gives the impression of being genuinely pleased by as close a mingling as possible with the mass of his countrymen. The radio accordingly affords him an opportunity for a type of direct leadership of the people which is new to politics. It may even prove an instrument for the development of a new technique of democracy. It is to be hoped that Mr. Roosevelt will make resort to the air a vital part in the conduct of his administration.

Saul Among the Prophets

AMONG all the shocks and surprises of the moratorium period it is safe to say that nothing handed the financial community a harder jolt than the proposal for banking reform made public by Mr. Winthrop W. Aldrich, chairman of the governing board and president of the Chase national bank of New York city. Mr. Aldrich, whose bank is the biggest commercial institution in the world, called for a banking system in which commercial and security banking should be absolutely separate. There should be no interlocking directorates; no overlapping of executives. Moreover, private banks should be forbidden to receive deposits unless they make public the same statements required from national and state banks. Nor should private banks be allowed to accept deposits under any circumstances so long as they continue to deal in securities. All commercial banks should be brought into the Federal reserve system. Here was a program that not only went beyond the

provisions of the Glass bill—a casualty in the late congress—but even beyond the suggestions of the allegedly radical members of the senate. It envisaged not so much a reform of the old banking system as a revolution that would set up an entirely new system in its place. Wall street characteristically tried to shrug off Mr. Aldrich's proposals by interpreting them as a mere internal fight between Rockefeller and Morgan interests. The Chase bank is the treasury of the Rockefeller empire (Mr. Aldrich is a Rockefeller brother-in-law); the Morgan bank is the most conspicuous example of the sort of institution Mr. Aldrich would mark for slaughter. But the country at large will not be satisfied to let the issues raised drop with this petty explanation. It believes that Mr. Aldrich was stating simple fact when he said that "it is impossible to consider the events which took place during the last ten years without being forced to the conclusion that intimate connection between commercial banking and investment banking almost inevitably leads to abuses." And if Mr. Aldrich's proposals are not to be adopted, then some program even more likely to achieve the same ends will be demanded.

Storm Clouds Hang Low Over Europe

RAMSAY MACDONALD'S visit to Paris cannot be regarded as of minor importance. The announcement that it may be extended to Rome is sufficient indication of the extreme gravity of the situation which has called it forth. While Americans have been wrestling with an internal crisis of unprecedented proportions, it may have escaped their knowledge that Europe has drifted into the most menacing condition since 1914. A half-dozen issues have come to a head all at once, any one of which might by itself produce a European explosion. Hitler's victory in Germany, followed by the pouring of nazi armed volunteers into the Rhineland, has brought an instant protest from France. The resurgence of German nationalism has frightened the Poles, and troop concentrations are reported all along that foreordained battleground, the Polish corridor. The nazi triumphs over the German centrists and socialists have, naturally enough, put new energy into the reactionaries in Austria and Hungary, from which come reports of an impending *putsch* having as its object the restoration of the Hapsburgs in Hungary, to be followed by a resurrection of an Austro-Hungarian monarchy. The unprecedentedly sharp tone in which Britain and France have made inquiries of Italy concerning arms shipments to Hungary shows that both those governments regard the outlook in central Europe as extremely dangerous. On the other hand, the recently concluded treaty between the states of the Little Entente, giving them a permanent vote on the league council and placing a permanent checkmate on Italian ambitions in the Balkans, has produced equal alarm in other quarters. Between all these new crises, it is hardly to be wondered at that the disarmament conference seems to have gone on the rocks. There is nothing in this picture to produce panic; storm clouds have hung low over Europe in the past and still passed over. But there is equally nothing to be gained from failing to see the situation as it is.

A Final Test for The Legion

THE dramatic events of the past three weeks have suddenly awakened the nation to the menace of exploitation at the hands of veterans' organizations. When the 72nd congress, in the face of the national emergency, still enacted a veterans' bill which carried the same old scandalous appropriations for disabilities having no connection with the war, citizens everywhere grasped at last the ability and readiness of the ex-soldiers' groups to enforce their demands regardless of the public welfare. Only a last minute pocket veto by President Hoover kept that billion dollar bill, of which at least four hundred million was a plain treasury raid, from going into effect. Now it is being said in all quarters that only by showing its ability to curb the rapacity of the legionnaires can the new administration inspire sufficient confidence in the government's credit to weather the gale. "The proposal to cut the veterans' expenditures," says Walter Lippmann, "is the central measure in preventing an uncontrolled inflation." This is probably true. But it is also true that the national emergency brings the Legion itself to the point of vital decision. (We use the term Legion as a verbal convenience; the reference is to all the veterans' organizations that have extracted national tribute to service men uninjured in the war.) The members of the Legion are quite as capable of seeing the critical nature of the problem confronting the national treasury and budget as any of their fellow citizens. They can understand that if, in the presence of a crisis in which government credit is the only kind of credit left, their organizations insist on a course which is designed to destroy that one remaining kind of credit, they will thereby bring the whole national organism to a full stop, to ruin. The choice which the legionnaires now make, therefore, is a choice between patriotism and self-seeking. The moral fate of their organizations hinges on the outcome.

Is Student Opinion Swinging Left?

ABOUT ALL that the high blood pressure of British tories over the pacifist vote in the Oxford union seems to have accomplished has been to underline the shift of English student opinion toward the left. The first vote in the union—which is a student debating society popularly regarded as a training ground for later public life—registered 275 to 153 in favor of the proposition that "this house will under no circumstances fight for its king and country."

That, as Mr. Shillito shows on another page, loosed the tory lightnings. The press thundered; youthful green-shirted fascisti invaded the union to tear the offensive resolution out of the minute book. With what result? All Oxford was aroused to the issue, and turned out to reaffirm the first vote by the staggering margin of 750 to 138! And the people of England had, in the meantime, been informed that even communist societies in Oxford now flourish among students and dons, and attract hundreds to their weekly meetings. At the same time, the Manchester university union adopted the Oxford resolution by a vote of almost 2-to-1. Equally significant is it to find the present moment being chosen by Mr. John Strachey for the publication of his book, "The Coming Struggle for Power." Mr. Strachey is as deeply embedded in the British conservative tradition as a young man could well be. His father for years made the London Spectator the most influential conservative review in England. From Oxford the son went into public life. His path has taken him from the extreme right, to the labor party, to the Mosley revolt against MacDonald inaction, and now finally to communism. Is there any parallel to these omens in American student life? There has been, to be sure, a rapid recent development of the ultraradical — practically communist — National Student league. It is characteristic of the ignorance of the professional patriots that while they are still worrying over the menace of such mildly progressive student bodies as the League for Industrial Democracy, the N. S. L. is gaining a strong following on many campuses, especially in the east. But it must be confessed that American student bodies as a whole, despite the current crisis, are still marked by an appalling ignorance of and indifference to national and international issues.

Is America's Struggling Budget to be Loaded with Armament?

JUST five days before the President sent his message urging the immediate passage of the beer bill as one element of his program to balance the federal budget, the new secretary of the navy, Mr. Swanson, gave out his first official interview to representatives of the press. The main item in the policy which he announced was that "the fleet should be built up as quickly as possible to the ratios prescribed in the (London) treaty." This, we are told, involves building before the end of 1936 new fighting craft with an aggregate of 287,330 tons, distributed over 119 vessels, at an estimated cost of $1,000,000,000. The estimates of what constitutes "parity," as conceived by the naval authorities of the different nations, vary widely. Our department figures that, in order to build up to and keep within the treaty ratio, Great Britain should build 188,672 tons within the same period, Italy 60,000 tons, France 37,854 tons, and Japan 21,339 tons. Just why every member of the big five should have to build in order to reach a given ratio, is not easy to understand. Probably the answer would have something to do with obsolescence. Still, obsolescence works about equally on both sides of both oceans, so that feature will have to remain a mystery to the lay mind. "Big Navy Advocates Hopeful" reads the headline accompanying the report of Secretary Swanson's interview. Yes, they seem to have good reason to be hopeful. It may seem churlish to begrudge them this pleasure at a time when there is too little joy in the world, but after all they are only a small but vociferous clique and it is possible for the country to pay too high a price for their gratification. At the present moment, when the administration is struggling manfully in the turbulent waters of depression and deficit it needs the life-preserver of good will abroad as well as at home much more than it needs the dead weight of 287,330 tons of new naval construction.

The President Urges Beer Legislation

CONGRESS is moving with such celerity in giving effect to the President's recommendations to meet the financial crisis that it is quite possible that before these words are in print the beer bill will have become a law. The house of representatives has, in fact, already passed the bill by a vote of 316 to 97 and with virtually no debate after there came from the White house the word which, in effect, called for the previous question. The message, of record-breaking brevity, is worth giving in full:

> I recommend to the congress the passage of legislation for the immediate modification of the Volstead act, in order to legalize the manufacture and sale of beer and other beverages of such alcoholic content as is permissible under the constitution, and to provide through such manufacture and sale, by substantial taxes, a proper and much needed revenue for the government. I deem action at this time to be of the highest importance.

The bill as passed by the house of representatives provides for beer containing 4 per cent of alcohol by volume. The eighteenth amendment prohibits "intoxicating beverages." The constitutionality of a law legalizing it depends upon the answer to one or the other of two questions: Is 4 per cent beer intoxicating in fact? And was it the intention of the states to prohibit it when they ratified the amendment? The first question is answered both ways, even by the wets. Their explicit answer is in the negative, but in discussing proposed percentages they insist that 4 per cent beer has a "kick" which 3 per cent beer does not have, and that a beer without "kick" will not find a market and therefore will produce no revenue. Kick is nothing but incipient intoxication, and every honest person knows it. The other question, the intention of those who framed, submitted and ratified the amendment, has scarcely been raised, but it will be. In its present stampede to turn the government over to the President, congress will perhaps be in no mood to consider it, but it will come up later. Meanwhile the President would be wise not to utilize the

momentum of his emergency legislation to carry through a measure for the fulfilment of his own political promises, a measure by which a little federal revenue will be secured at a disproportionate social and financial cost to the people.

Toward a New United States

A DEFINITE emotional experience came to the people of the United States at the moment when, listening to the broadcast of the inauguration, they heard their new President say: "I shall not hesitate to ask congress for broad executive power to wage a war against the emergency, as great as the power that would be given me if we were, in fact, invaded by a foreign foe. . . . We do not distrust the future of essential democracy. The people of the United States have not failed. In their need, they have registered a mandate that they want direct, vigorous action. They have made me the present instrument of their wishes. In the spirit of the gift, I take it."

In an hour of unparalleled confusion and apprehension, the culmination of more than three years of distress and uncertainty, the nation heard unmistakable accents of confidence. It could not be sure, of course, that the man whose words were coming over the air actually *did* know where he was going. Only time could show whether he did or not. But he undoubtedly *thought* that he knew where he was going, and intended to stride ahead without hesitation. That sufficed for the nation's spiritual needs at that moment. The national machine had stalled; here was a promise of action. Instantly, the country rallied to the President's support in a manner without precedent in our history.

In the days which have followed the inauguration Mr. Roosevelt's promise to seek emergency powers and take emergency measures has been swiftly fulfilled. Executive and legislative acts verging on the revolutionary have followed one another so swiftly that the public has almost lost the capacity to be startled. Think of an administration in the richest of nations starting its career by closing all banks! Had a communist entered the White house on March 4, could he have set up a more vital dictatorship? Constitutional lawyers shook their heads; the nation cheered.

Mr. Roosevelt was inaugurated on Saturday. By Thursday night he had secured from congress emergency legislation making him complete master of the banking system of the country. He could choose what banks were to open and what banks were to close; he could determine the basis of the federal currency and its amount; he could investigate the contents of private vaults and mete out punishment to hoarders. Feeling the public pressure behind the President's demands, congress had voted these powers almost without debate. The house acted without even having copies of the bill available for the scrutiny of members; the senate by a majority of 73 to 7.

On the next day the President returned to congress for an additional grant of power. He had been made a dictator over banks; now he asked for dictatorial powers over the national budget. The power of the purse—that jealously held legislative prerogative, with its historical roots running back to so many bloody hours in Anglo-Saxon history—must, in this crisis, be transferred to the other end of Pennsylvania avenue. As this is written, the house has granted Mr. Roosevelt the budgetary powers he has asked for almost without debate; the senate is still debating, but is expected to make the grant within another twenty-four hours.

Yesterday (this is written on March 14) the reopening of the banks began. The President—through his deputies—is selecting the ones which are to open and the manner in which they are to function. He is selecting the "conservators" who are taking over the great banks in Detroit and the others which have failed to gain his approval. Meanwhile, congress has been informed that it is about to be asked to grant him power to launch the most formidable public works program, as a means of grappling with unemployment, ever undertaken by a nation. And in the tense stillness of his White house study he ponders the recommendation of the leading farm organizations that he seek dictatorial powers over agricultural production and distribution.

All this is emergency action. It has been produced by an unparalleled crisis; it is a reflection of the public enthusiasm for unparalleled measures. A nationally known lawyer, in commenting on its dubious constitutional aspects, remarked, "You can't make laws for a corpse." It is this feeling that, unless heroic and perhaps extra-legal methods had been used, the nation's economic life would have been destroyed, that has rallied the country behind these measures. But thoughtful citizens will see that, in adopting these as emergency measures, Mr. Roosevelt is definitely putting the nation on new paths. For better or worse, we are headed toward a new United States.

There are solid psychological reasons why there has been an obvious attempt to disguise to the public the meaning of many of the events of the past two weeks. After the press has been filled for two years, and more, with prophecies of doom attendant on any change in the money system or any embracing of socialistic policies, it is perhaps just as well that Mr. Roosevelt and his aids are minimizing as much as possible the fundamental changes in American government which they have already accomplished, or which they contemplate making. But the citizen who is more interested in facts than in labels will not miss the implications of what is under way.

What does the emergency banking bill foreshadow? A centralized banking system of some sort, with power in even fewer hands than it is today. It may satisfy the slow-minded to say that the centralization of banking control under the bill rushed through congress is an emergency measure, and will

presently be rescinded. But Mr. Roosevelt has gone far out on a limb in this regard. In his radio address to the nation, made just as the banks were to start reopening, he pledged his administration to see that there are no more bank closings. The debate over guarantees of bank deposits may take what form it will; the government, by Mr. Roosevelt's speech, has assumed a moral obligation which it can only discharge by retaining power over every bank in the country. That significant minority of senators who voted against the emergency bill — Borah, Carey, Dale, La Follette, Nye, Costigan and Shipstead — probably thought they saw in it the promise of a New York banking control. Their foreboding may prove sound. But a move toward a unified banking system that turns out to be a move toward New York dominance today, may likewise turn out to be a move toward government banking tomorrow.

What does the authorization of the new currency mean? There are still those who take seriously Mr. Woodin's assurance that the nation has not gone off the gold standard, although foreigners cannot any longer have their drafts paid in that metal, nor can our own citizens hold their banks to redeem the promises of gold redemption. Altogether apart from academic talk about a "gold bullion basis" and similar attempts to disguise the actualities, the nation now has a managed currency, which the President can increase to almost any amount, dependent only on what his own deputies inform him are the "good" assets of banks, or even their bare notes. Let the debate over inflation, reflation and similar slogans take what turn it may; the fact is that United States currency is now capable of as much manipulation, under presidential mandate, as any "rubber dollar" Professor Fisher, or any other economic innovator, ever conceived.

What lies behind the pending emergency budget cutting bill? It is a confession of legislative impotence in times of crisis and in the face of threats from organized minority groups. It is an invitation to congress to admit that the only way in which the national budget can be brought under control is by surrendering the principle of legislative control of federal expenditures, and passing that responsibility over to the executive. We do not now debate the proposal; we believe that congress has shown that it *is* impotent to deal with the Legion, and that this extraordinary action is justified. But that in no degree lessens its significance as a change in national policy.

So the analysis of what Mr. Roosevelt has already done and what he contemplates doing might continue. As a plain matter of fact, he has done more to start the nation toward a socialist order (another tabooed term) than all the agitation carried on by all the avowedly socialist agents in our national history. In this respect, he has completely demonstrated the thesis upheld by The Christian Century last fall during its discussion, in connection with the proposal for a disinterested party, of the way in which the American two-party system adjusts itself to changing social situations. His banking program is clearly headed toward socialism's government-controlled system of banking. His currency program, with its inflationary possibilities, could as easily be made to produce a redistribution of wealth as socialism's capital levy. His public works program—the Tennessee valley scheme, with its adjuncts—is as completely socialist in method and aim as any Russian five-year plan.

It is a new United States toward which Mr. Roosevelt is directing the nation. Nor will our people recoil from that prospect. The events of the past few months have made it abundantly clear that we need a new United States. The people who had attained power and privilege under the old order had, as the inaugural address declared, so abused their position that a great change had to come. There will be costs involved in making that change. We trust that Mr. Roosevelt will see that these do not fall too largely on those least able to bear them—the humble citizens whose little savings are in the banks most likely to be closed; the low-wage workers whose savagely deflated pay scales may prove incapable of coping with an inflated price level. The costs should be borne by those who have most abused their position under the old order. And that means much more than the harrying of a few scapegoats—an Insull, a Mitchell, a Field. There will be resistance as the implications of the President's course emerge. He starts, however, with the inestimable advantage of overwhelming public support. So long as he maintains progress and keeps himself free from entangling alliances with the discredited past, that advantage will remain his.

What Shall We Do About Money?

NO APOLOGY is needed for what would, under other conditions, seem to be an excessive preoccupation with financial matters in this issue. Money fills the public mind—money and the lack of it, bank deposits and credits, the hoarding and export of gold, and the emergency measures to meet the financial crisis. It has become obvious that it is a monetary rather than an economic emergency through which the country has been passing. Few realized either the nature or the seriousness of it until drastic steps were taken to check the flow of gold abroad and to bring it out of hiding. It may be doubted whether many realize even yet just what was, and is, the matter, and the meaning of the remedial measures.

The President's proclamations were directed directly and definitely against two things: speculation in money and the hoarding of gold. The trouble, at bottom, is with a monetary system which makes speculation in money possible and hoarding profitable to the hoarder and harmful to the community. Yet neither congressional nor executive action can be more than temporarily effective to prevent speculation in

gold, involving the export of more than the country can spare, and the hoarding of gold.

This is true for two reasons. The first is that such action is a dangerous extension of executive or legislative power, as the case may be, to the very fringes of the constitutional limits, if not beyond them. It is very doubtful whether it was within the President's constitutional power to close the banks. An act of congress authorizing the President to do something "by licensing *or otherwise*"—the wording of the war-time law to which resort was taken—is an inadequate legal hook on which to hang such a load. But the executive action was magnificently courageous, and the country accepted it with admiration and approval because a crisis existed which had to be met. But the whole situation can be best understood if it is realized that it was an extra-legal act, and therefore not the kind of act that can be complacently viewed as the normal corrective for a kind of financial crisis to which the present monetary system naturally leads from time to time. The crisis was not produced by the spectacular malfeasance of a few bankers who are now under indictment for illegal acts. It resulted from acts of bankers and others which were performed in pursuit of a selfish but perfectly legal profit.

The other reason is that hoarding cannot be defined so as to make it the subject of legal prohibition without a radical alteration of our system of government and of our conception of the rights of citizens. It would be simpler to alter the monetary system. What is hoarding? How much money does a man have to keep, and how long does he have to keep it, to constitute illegal hoarding? Everybody asks, and nobody can answer. The incident of the woman who brought her gold bridge work into the bank to avoid the charge of hoarding is something more than funny, for it reflects the general confusion incident to treating as an offense something which cannot be legally defined. The only escape, as in this case, is to let the executive decide from time to time how much hoarding it takes to constitute "hoarding."

But the fact is that hoarding is a state of mind. Like the characteristics of the miser, it may be viewed as a mental disease, or as an abnormal reaction to a real or anticipated situation. But if this is a free country, cannot a man do a piece of work, get his pay in money, and keep it? Or cannot he collect money that he has loaned and decide that for the present he will not lend it again? Money, legal tender, is that which a man has a legal right to demand in payment of a debt or for services. That is why it is called legal tender. Could the government rightfully or constitutionally enforce a law requiring a man to spend his money for things he does not want, or lend it on security which he does not approve, or deposit it in institutions which he does not trust and which the government itself does not trust sufficiently to guarantee the return of the amount deposited?

The permanent remedy is not to stretch the constitution to prevent hoarding and speculation in money by executive order or congressional legislation, but to establish a kind of money which cannot be profitably hoarded or speculated in, and the hoarding of which, if one is so foolish as to do it, will result in simply tying up the hoarder's capital and will not injuriously affect the interests of anyone else.

This means the divorce of money from its dependence upon gold. Gold is a commodity which can be cornered; or if not completely cornered, the available supply can be so seriously diminished by private control in the hands of a few that there is not enough left to serve the needs of the others. It has often been claimed that the bankers have done that. It is exactly what has happened recently in the form of hoarding and exporting for speculation.

So long as the precious metals are used for money and the value of money is defined in terms of given weights of these metals, and so long as the value of the metals fluctuates with the available supply, as it necessarily will, only two choices are open—either to have a dollar that has a fixed content in metal and a variable value, or to have a dollar that has a fixed value in relation to general commodity prices and a variable content of metal. It is only the dollar of variable value that it is possible to speculate in; and it is only the dollar based solely on metal that can be hoarded to the detriment of the community at large.

Admirable and justifiable as the recent emergency measures have been, nothing that has yet been suggested from Washington is more than a relief measure to get us out of the immediate crisis. No criticism is implied in this statement. In a storm the first business is to save the ship, not to reconstruct it. But it is as well to realize that emergency measures to bring us through this storm have no necessary efficacy to prevent the recurrence of such storms.

For that we must have either: a radically new type of money of fixed purchasing power and guaranteed value, in sufficient quantity so that every man may spend what he has, or deposit it, or hoard it if he likes, without affecting the value of other people's dollars or the stability of the banks; or, a radically new type of economic society in which the individual's right of economic self-determination will not be an important factor, and in which the processes of production and distribution will be carried on by society organized for that purpose, undisturbed by the whims and preferences of individuals in regard to the use of their private resources.

Testing

INTO quick battle soldiers go
Gay and unafraid;
But under long, incessant strain
Shock troops have swayed.

Strength is a guerdon scarcely won
In sharpest fight;
It comes to those who, facing dark,
Believe in light.

CATHERINE CATE COBLENTZ.

Where Is Barth Wrong?

By Edwin Lewis

THERE is so much in the theology of Karl Barth for which one can only be grateful that one is almost inclined to apologize for pointing to certain features of it as of doubtful validity. The very interest that the theology is arousing, however, both requires and justifies the work of criticism. We can appreciate at their fullest worth all that Barth says about the reality and otherness of God, and the creatureliness and helplessness of death-doomed man, and the necessity of a self-disclosure of the hidden God, and the significance of the religious crisis, and the like, without assenting to the total metaphysical framework in which such affirmations are set and to all the corollaries to which they are held to give rise. Let me call attention to three main categories in Barth's thought which require most careful review, and which seem to me to rest on insufficient foundations to make likely their permanent acceptance.

I.

The Wrong Use of a Right Principle

Barth affirms "an infinite qualitative distinction between time and eternity." That is his fundamental metaphysical principle, and out of it grows the whole of his theology. Is there such a distinction? There is. But Barth is necessarily entangled here in the play of his own beloved dialectic. The eternal and the temporal are, as mere categories, antithetical. Nevertheless, since but for the eternal there could not be the temporal, and since but for the temporal the eternal might just as well not be, somehow the eternal must be held to include the temporal that is its antithesis. This is paradox with a vegeance, but Barth can hardly claim that it is therefore to be ruled out, seeing that paradox is of the very essence of his own dialectic.

The point will be a little clearer if we put some clothing on these naked categories — if, in other words, instead of speaking of time and eternity we speak of Creator and creation. Granting that these are still "qualitatively different," we nevertheless cannot grant that Creator and creation stand over against each other in an absolute mutual exclusiveness. No theory of the *process* of creation—whether as eternal or as instantaneous or as evolutionary—can completely detach creation and Creator. Barth, however, following his metaphysical principle, so much insists on this impossible detachment as that creation becomes nothing but sheer stark enigma. He does not, of course, deny the dependence of all things on the will of God, but God is as completely hidden by the things he makes as he would be if he had made nothing.

But Barth can neither see God nor hear God in anything temporal. Historicism and psychologism he regards as twin enemies of faith. You listen to the voice that speaks in history—but it is not the voice of God. You listen to the voice that speaks in the complexities of your own life—but still it is not the voice of God. Nowhere in the temporal is God "given." Nowhere in the creation is any habitation of the Creator.

Is this true? It cannot be, for if it were, how should we know that it was? How can you say, "God is not here," unless already "God" has some meaning for you? Or how can you say, "God is here; he lays hold upon me; he has found me," unless in some measure you already possessed the God who finds you? We can grant all that Barth says about the divine initiative—no deeply religious man would ever deny it—but the initiative is toward one who is inherently approachable and who is able to respond.

No metaphysical difficulties about the qualitative distinction of time and eternity can change the fact that the presupposition of all religion, and notably the Christian with its teaching as to fatherhood and sonship, is the kinship of God and man. If God sought man but man did not seek God, or if man sought God and God did not seek man, the quest were fruitless. God begins his quest for man by inciting man to a quest for God—and man's quest for God, what is it but Augustine's *gratia preveniens?* And prevenient grace, what is it but that very "immanence" of which Barth stands in such deadly fear? And this sort of immanence, what is it but that *spiritus sanctus* whose more complete indwelling is but the triumph of that *Immanuel* which is "God with us"?

God is God and man is man, says Barth. True. The two are qualitatively distinct. True. Each is to each a *totaliter aliter*. True. Nevertheless, the paradox stands, the joy and glory of our Christian faith, that "the middle wall of partition" is not absolute, that God is in actual fact on both sides of the line that yet metaphysically divides him from man, and that the experience of "reconciliation" means the disappearance of a metaphysical antagonism before a moral triumph. The conceptual riddle gives way to the spiritual solution. What cannot logically be, actually is. The far God is the near God. God seeks, but he is also sought, and the being sought is but the human side of the divine seeking.

"Rise, clasp my hand, and come!"

II.

Inevitable Authoritarianism

Because Barth rejects in substance the view just presented, he is necessarily an authoritarian. God lays hold upon you; you are found of him whom you could not find. Your religion is futile; accepting revelation, you have peace. But you have the peace because you accept the revelation. Hence everything depends on that revelation. No mistake, therefore, must be made here. The revelation must be abso-

lutely authentic. How do I know that this is God? I know it on the authority of the word. The hidden God broke through. "The men of the Bible" were there. "The word of the Lord came unto them." It is therefore to them that I owe my knowledge of God. I must take their word for both the reality and the content of the revelation. God is what they tell me he is. He will do what they tell me he will do. I follow them, and by following them I get their certainty. This is faith. Note, however, that it is not so much faith in God as faith in the word of men as bearers of the word of God.

There is no least occasion for doubting the revelational significance of the experience of "the men of the Bible." Only, it is not enough for us to know that they had it: we must have it ourselves. Why should I accept the reality of God merely on the ground that some other man says he had overwhelming evidence as to that reality? I would be "very sure of God." I find another man who has that certainty. His certainty helps me and encourages me, but his certainty can never be my certainty. Unless the same thing happens to me that he says happened to him, how do I know that it happened to him? He will tell me by what means it happened. He will bring me to the entrance of the holy of holies. But I see no Shekinah unless I myself with unshodden feet enter that dread place and offer the sacrifice—the sacrifice of my own doubt and wilfulness, of my own pride and boasted self-sufficiency.

Barth, however, would have me believe in God solely on the testimony of another. He is so afraid of Schleiermacher's subjectivism that he will avoid it by way of an objectivism that is equally dangerous. His biblicism is, in fact, the most logical thing in the world—at least, it is so long as he denies the claims of Rome. "The men of the Bible" knew that God was speaking to them. But how did they know it? They knew it because God said that it was he who was speaking! We in our turn know that God spoke to them because they say that God said he was speaking! What is that but to put both revelation and the testimony to revelation in the region of the arbitrary? We are called upon to accept the Word of God wholly on the word of man. The grounds of belief are purely anthoritarian.

But this cannot be satisfactory. If the transcendent God is not *here*, how do I know that he was ever *there?* If he does not speak to *me*, I can too easily question that he speaks to *you*. Why this polemic against "experience"? How else than through experience can I have kinship with "the men of the Bible"? That I must believe to know—yes! That they tell me what to believe—yes! That they blazed the trail that I may follow—yes! That there is about their experience an originality that justifies the term "revelation"—yes! Nevertheless, the God whom I know only at second-hand, I still do not know. They tell me that there was for them an apocalyptic rending of the veil that hides. Were they right? They were. How do I know? The only answer to that question, fatal as it is to authoritarianism, is, because I, too, lured by their testimony, have seen the rending of that veil myself.

III.
The Passing of Jesus

Barth gives us Christ, but he takes away Jesus. He does not doubt that "the Word became flesh." But the historical features involved in this fact are not significant: they are simply the conditions to something non-historical—that is, not in the time-order. The death of Jesus was really a vast negation. It disclosed the utter futility of all that was human. It was the final and indubitable proof that creation was doomed. But the death of Jesus is at the same time the resurrection of the Son of God. The resurrection, however, is not to be understood as a historical event. If it were that, then it would belong to the temporal and be under the limitations of the temporal, whose characteristic is futility. (Small wonder the fundamentalists do not know what to make of Barth!) The Jesus of the historical order must give way to the Christ of the eternal order. In the affirmation, "Christ rose from the dead," is summed up the whole claim that the historical person must be construed in the light of non-historical events. Jesus ceased to be that Christ might be. Therefore Jesus has passed out of the picture forever. We no longer need him. Our concern is not with him at all, but with the transcendent Christ, the Eternal Son in the Trinity of God.

So brief a statement is hardly adequate to Barth's Christology, but it will serve to suggest it. It is hardly too much to say of it, that it is one of the most glaring examples of *a priorism* that the history of theology can show. Does a sound Christology grow out of a metaphysic that we lay down at the outset, or is it to be the issue of historical and empiric facts? What is meant by interpreting the historical through the non-historical? What should we know of "the Eternal Christ" but for the historical Jesus? And if "incarnation" does not in some profound sense mean their equation, then "incarnation" does not mean anything at all.

Barth's Christology is in effect docetic. He gives us a *seeming* where we supposed we had a *reality*. Hampered by his metaphysic of absolute divine-human antithesis, he necessarily fails to show us that divine-human synthesis which the New Testament describes as a fact—the Son of Man who was also the Son of God, the uttermost upthrust of the human which was also the uttermost downthrust of the divine. To make such love, such wisdom, such purity, such selflessness as Jesus exhibited, of no profound significance as a revelation of God, and, paradoxically enough, to see the revelation only in that which was never seen because it was non-historical, is not only to misread one-half of the New Testament in the interests of a metaphysic, and altogether to ignore the other half, but it is also to ask us to substitute the abstract for the concrete, the speculative for the

factual, the obscurities of a deft dialectic for the certainties of past and present experience.

IV.

Conclusion

Barth bids us go back at a time when, if ever, we must go forward. The overwhelming problems of our day will not yield to a revived Calvinism, nor even, dare we say, to a revived Paulinism. For Paul is not a system of theology: Paul is a man who has put himself in bondage to Jesus Christ, in whose face he saw the glory of God, in whose cross he saw the power of God, and in whose increasing triumph he saw the triumph of God. Not Paul's categories, but Paul's spirit; not Paul's formal reasoning, but Paul's consuming zeal—this is our need, driving us, as these will, into the very center of today's life to capture it for our Lord and his.

Sitting at the feet of Karl Barth, we are brought to confess with deep sorrow that modern liberal theology has lightly parted with much precious treasure. It threw overboard what it thought was useless rubbish and now sees was the cargo. Barth is offering a vicarious penitence for the sins of the modernists, the humanists, the psychologists, the religio-historicists, and all that ilk. Small wonder that the burden he has assumed well nigh crushes him, and that there goes up from his soul the cry of dereliction. If only the thieves would consent to be crucified with him!

Let's Read Biographies

By Fred Eastman

FOR the fun of it! It's fun to discover young Lincoln Steffens exhibiting his horse-training skill by having his sisters and their girl friends lie prone upon the ground while he put his pony through his paces stepping over them. When his father punishes him, it's fun to hear him blubber, "They were only girls!"

It's fun to turn a page and see young Charles Darwin eagerly holding one rare beetle in his right fist, another in his left, and then suddenly catching sight of a third which he simply must have for his collection. What to do? In a flash he puts one of the beetles in his mouth and reaches for the third. But the mouth-imprisoned beetle doesn't care for this procedure and squirts its acid down Charles' throat so that in a fit of coughing he loses all three little beasts.

It's fun to turn another page and come across young Michael Pupin standing before an immigration official and declaring that he has three friends in America. "What friends?" inquires the official. "Benjamin Franklin, Abraham Lincoln, and Harriet Beecher Stowe," replies the lad stoutly. It's fun to see him making his way up from the landing at Battery park, his last nickel spent for a prune-pie that was all pits, and running afoul of a bunch of toughs who knock his fez from his head. It's fun to see him sail into them and lick them one by one.

It's fun to see Ralph Waldo Emerson and his son trying to get a rebellious calf into a barn. Ralph Waldo pushes and his son pulls, but the calf stubbornly stiffens its legs and budges not. Father and son exchange positions; but still no movement of the calf. Along comes an Irish serving maid, giggles at their dilemma, then puts a maternal finger into the calf's mouth and leads it gently to the barn. That night Emerson writes in his journal, "I like people who can *do* things!"

But it's more than the fun of ancedote and incident. It's the fun of the chase. You start out to discover that illusive thing, a man's personality; not the outer facts about his life, when he was born, where he went to school, what titles he won, but the inner man, the soul that hides behind the facts. It eludes you and you keep after it. It slips a date or an office or a book before your eyes and says, "See what I did!" But you reply, "I'm not so much interested in what you did, but *why* you wanted to do it. You had *power;* where did you get it?" No life yields an easy answer to that question. If you find it you'll know you've been in a chase.

Making New Friends

That's only one of the joys of reading biographies. Here's another: to make new friends. You may not be able to make friends with the man next door and he may not be worthy of your friendship. In all the turbulent city in which you live you may know of no one with whom you can commune. But go down to the book shop or the public library. Ask for Paul Sabatier's "Life of St. Francis of Assisi" and in two evenings' time you will be walking shoulder to shoulder with one of the humblest and quaintest and most inspiring souls of all human history. Or ask for Francis Hirst's "Life of Thomas Jefferson" and in another week you will be going around an inch taller as you try to keep the stride of that giant. George Gordon, in his autobiography, records his discovery of the value of such reading: "It gives one a place in the best society of the world. . . . This association with the greatest minds of the world, or with a selection of them, is on the intellectual side what we mean by the communion of the saints."

It is no fanciful thing—this finding friends among the shades. Nothing could be more real. Albert Schweitzer never met Goethe in the flesh. Yet he says that in his experience he met him seven times.

First, it was in the field of philosophy when he had to choose between a speculative philosophy and an insignificant and well-nigh abandoned nature philosophy. He chose the latter and found to his amazement and joy that Goethe more than a century earlier had made the same choice. A second time he met him in student days when he read of Goethe setting out in a November rain to visit a minister's son who was in the midst of spiritual difficulties. Schweitzer himself had wanted to devote his time to his studies and not be bothered by the human needs of his fellows, but when he read that incident of the great Goethe it came over him that if Goethe could take the time, surely he could. And he did.

Schweitzer and Goethe

Again, Schweitzer found in his experience that intellectual work went better when practical work went side-by-side with it and so he disciplined himself to keep the two always balanced, only to find that Goethe had been through the same discipline. When Schweitzer felt a call to leave his philosophical work and his music to take up medical missionary work in Africa it meant that he must put in long years in medical school. "But," in his own words, "I was able to reflect that Goethe too had left intellectual work to return to the natural sciences." (Will professors of the natural sciences please note!)

There came a time in the African forest when Schweitzer's hospital was endangered by famine. To provide food it was necessary to make a clearing in the forest and start a small plantation. But the native workers would bow to no authority but that of the "old doctor" as they called Schweitzer, who was not yet forty. So for weeks and months he stood in the forest worrying over refractory laborers in order to help them perform the simplest tasks of cutting down trees and pulling roots and planting seed. "Whenever I got reduced to despair," he says, "I thought how Goethe had devised for the final activities of his Faust the task of winning from the sea land on which men could live and feed themselves. And thus Goethe stood at my side in the swampy forest as my smiling comforter, and the man who really understood."

How Others Faced Difficulty

And here's another joy: to see how others have faced the struggles that we face. The great experiences of life are common to us all—birth, love, adventure, depression, defeat, success, death. But human beings do not react in the same way to their common experiences. To see how others, and especially the great, have faced these experiences and mastered them, or compromised with them, helps us to follow or avoid their example.

That sounds pious. But it isn't. Take, for instance, the perplexing business of bringing up children. Every parent wants his child to have a good home. But what is a good home? Not necessarily a rich home, nor a poor one, but one that will develop the children best. You can study the abstract principles in books on child training. But open a biography, such as John Ruskin's "Praeterita," and you have at once an unforgettable picture. There before you and in action are some of the factors that produced a man of power. And after the picture comes his own comment upon those factors. Here is a part of it:

> I had been taught the perfect meaning of *peace,* in thought, act, and word.
>
> I never had heard my father's or mother's voice once raised in any question with each other; nor seen an angry, or even slightly hurt or offended glance in the eyes of either. I had never heard a servant scolded. . . . I had never seen a moment's trouble or disorder in any household matter; nor anything whatever done in a hurry. . . . I had no conception of such a feeling as anxiety. . . . I had never done any wrong that I knew of—beyond occasionally delaying the commitment to heart of some improving sentence, that I might watch a wasp upon the window pane, or a bird in the cherry tree; and I had never seen any grief.
>
> Next to this quite priceless gift of peace, I had received the perfect understanding of the natures of *obedience* and *faith.* I obeyed word, or lifted finger, of father or mother, simply as a ship her helm; not only without idea of resistance, but receiving the direction as a part of my own life and force. . . . And my practice in faith was soon complete; nothing was ever promised me that was not given; nothing ever threatened me that was not inflicted, and nothing ever told me that was not true. . . .

There is the record of a laboratory experiment. Compare that home with young Byron's. See Byron's emotionally unstable mother flying into a fit of rage, chasing the lad around the room and calling him a "lame brat." And without abstract discussions about the educational elements that enter into the making of a home you know why Ruskin developed the "most analytical mind in Europe" and why Byron grew up with such undisciplined passions in his own frame that they well-nigh wrecked his body so that he sang at the age of thirty-six:

> My days are in the yellow leaf,
> The flowers and fruits of love are gone,
> The worm, the canker, and the grief
> Are mine alone.

Or take the common experience of trying to face life with a handicap. What is it—deafness, blindness, paralysis, poverty, stuttering? In biographies you shall find comfort. Yes, and shame for self-pity. Deafness? Beethoven began to go deaf when he was thirty years of age and composed his ninth symphony after he was so deaf that he never heard a note of it. Thomas Edison was so deaf that the only way he could hear a phonograph record of his own invention was by biting his teeth in the edge of the cabinet and getting the vibrations through the bones of his skull. Edward S. Martin, dean of American essayists and loved wherever ripe wisdom and gentle humor are loved, has been deaf for more than twenty years.

Blindness? Here is Professor Frost, just retiring as head of the great Yerkes observatory. For a quarter of a century he has been giving to the world the news about the stars and the doings along the

Milky Way. But he has been blind and does not see the heavens he loves so well. He has figured them out by mathematics. Milton's best writings came after he became blind. Weak eyes? Samuel Johnson had them, but somehow managed to compile the first really great dictionary in the English language.

Ill-health? Darwin had forty years of it while he worked upon the scientific hypotheses that have changed the thinking of the whole world. Emerson had it, and weak eyes as well, but he left a collection of essays and poetry in the front rank of American literature. Charles Dickens had it, but he gave to the world the healthiest collection of characters in fiction. Queen Elizabeth had a high batting average among the queens, but she has been described in books upon her medical record as suffering from syphilis, eye-strain, fits, "achy" teeth, smallpox, stomach disorders, ulcers, dropsy, rheumatism and gout, not to mention occasional complete breakdowns! Michelangelo had a violent intestinal disorder, Molière had weak lungs, Ibsen had diabetes, Loyola had a leg smashed by a cannon ball and went through two serious amputations without anesthetic; Handel had one hand paralyzed, Rubens had gout and neuralgia. It is no wonder that a consideration of some of the most beloved artists leads George Jean Nathan to declare, "Art is the child of ill-health." Disraeli, George Fox, John Burroughs, Francis Asbury, Thomas Carlyle, Voltaire, and Schleiermacher all had ill health, but their work went on notwithstanding.

Despite Handicaps

Poverty? The list of the financially handicapped among the great is so long that one wonders if the first step toward permanent achievement might be securing release from all bondage to property and things. Certainly St. Francis demonstrated for himself, his followers, and the rest of the world that joy and peace might be found by divorcing oneself from all material possessions. Charles Lamb supported himself by a clerkship while he wrote the essays that kept a smile on England's face. Matthew Arnold, in order to practice and preach the power of culture to save civilization from anarchy and in order to write the poetry and the critical essays that have enriched our classics, earned his daily bread as an inspector of secondary schools—a task whose drudgery must have galled his sensitive spirit. Name your handicap—whatever it is you have but to open the door of biographies to find others with the same symptoms.

Or is it the opposition of your fellow men, rather than physical and economic handicaps, that troubles you? Put your eye to the keyhole of biographies and see others facing the same opposition and worse. Watch St. Teresa in her crusade to purify life in the monasteries meeting the opposition of a wealthy and corrupt clergy. See Francis of Assisi haled to court by his own father and disowned. Look at Savonarola carrying on singlehanded a battle against the powerful Lorenzo de Medici and his allies. Behold Joan cast to the flames. Or in more modern times observe the scientists pouncing upon Darwin, the literary critics upon Browning and Kingsley, and the politicians upon Lincoln and Woodrow Wilson and Ramsay MacDonald. And you turn away from the keyhole thanking God that you have a splinter in your thumb instead of a spear in your side.

The Badge of Courage

Greatest of all the joys in reading biographies is the joy of discovering courage—courage in action. Courage facing handicaps. Courage bucking the opposition. Courage venturing across unknown seas with Columbus, or into the icy wastes with Peary, or through the jungles with Livingstone, or down into the pit of toryism with Kier Hardie, or out upon the social frontiers with Jane Addams and Graham Taylor. Here is Beecher howled at and assaulted by an angry mob in London as he tries to win sympathy for the cause of freeing American slaves.

Here is Mark Twain in a hotel bedroom in Paris, three sets of documents before him—bills, unpublished manuscripts, and letters from publishers asking for more copy. He has just published two books and they are regarded as promising. He can probably sell these other manuscrips and clear off his debts. But long before, when yet a very young writer, he had resolved never to publish anything until it was as good as he could possibly make it. He has never submitted these manuscripts because he felt there was something wrong with them. But he could cash in on them now and pay off his debts. Still, there was that old resolution. Knowing that he could not withstand the temptation indefinitely he tears up the manuscripts and burns them in the grate. Courage!

And here is Captain Scott of the Antarctic, feet frozen, food exhausted, lying down in his tent to die, writing in a quavering hand to Barrie wishing he might hear the "songs and cheery conversation" of his hard bitten companions, and then penning at the conclusion of his diary that last heartrending appeal to the public, "For God's sake, take care of our people!" Courage—to forget self and think of others!

Worship

TODAY I held high mass upon a hill
Where pines were dark and skies above were blue,
And I the only worshiper. How true
The note of a wood-thrush came to my ear!
"The choir," I thought, and then as I looked up
I saw the candles on the pine trees near.
I pressed ripe berry juice and took the cup
Of sacrament and drank. I purged my soul
Of self in the clear-running brook near by,
And made of it an offering, burnt and whole
On moss-grown altar. Then I prayed that I
Go to my tasks again, remembering
My hour of worship on a pine-blown hill.

MARGARET LANDRUM WATKINS.

Wanted: A Modern Constitution

By William Kay Wallace

OUR American institutions of government give form and substance to the cultural habits of a people concerned with the maintenance of a special brand of liberty—political liberty. Political liberty is our badge of citizenship; the birthright of the native born, bestowed with ceremony on the naturalized alien. It includes within its scope those vague ideas about the rights of man, natural law and a social contract that were part and parcel of the philosophical baggage of the eighteenth century. It is a definition of liberty that may have been well suited to an epoch of a budding industrialism. Its fundamental doctrine of "rugged individualism" reflects a technology of workmanship associated with handicraft production, peculiarly attractive to a pioneer people. The individual is free, and he asserts his freedom by his right to vote. This right to vote was in the first instance hedged about by a property qualification. For the underlying institution of which political liberty is the fine flower is private property, ownership in its widest implications.

Property Rights Fundamental

The institutions of private ownership flourished under the system of capitalism which was developed as a concomitant of political liberty. Capitalism offered the factual guarantee of this new liberty to a relatively large group of property owners, previously held in subjection under the authoritarian regulations of a decaying feudal society in Europe. The United States became the land of opportunity which peoples from all lands might flock to, and by amassing titles of ownership enjoy the lush fruits of political liberty. It is not unnatural, therefore, to find that all manner of blessings were imputed to a social system that could offer the aegis of this new liberty.

Benjamin Franklin, a framer of our constitution, expressed the spirit and temper of the average American's concept of political liberty and defined its horizon: "When you run in debt you give another power over your liberty"; "The sound of your hammer at five in the morning or at eight at night heard by a creditor makes him easy six months longer." Or again, "Remember time is money"; "Money can beget money and its offspring can beget more." The debtor-creditor relation is implicit in our charter of government. The laws and ordinances of the land were framed to protect and safeguard the property rights of the individual. The supreme court was created in order that the spirit and letter of these rights should not be violated.

Today we thus find ourselves confronted with two opposing doctrines. On the one hand, the urge to thrift and saving as the basis of our orthodox concept of liberty; on the other, the realization that some means of putting money into circulation, that is, spending instead of hoarding, is essential, if a way out of the present depression is to be found. This latter point of view affords a clue to the change that is taking place. It indicates that Franklin's code of liberty and with it all of our traditional political and economic concepts are obsolete. Scientific invention and the application of methods of efficiency to the means of production are transforming our cultural habits. The institutions of political liberty are no longer pertinent. A new form of liberty is being offered: a liberty undreamed of in the days when our constitution was framed. It is not surprising, therefore, to find that we are losing interest in our political rights. We take our political privileges for granted. However, our social mechanism as at present constituted has no way of dealing with the new form of liberty with which we are primarily concerned—economic liberty.

A New Liberty

What we are witnessing today is the final phase of the struggle between the older concept of liberty, political liberty, and the new form, economic liberty. It is the upthrust of this new concept of liberty that is the chief factor in the present depression. It is the impact of this new liberty that is the real cause of the social upheaval we are faced with today. The ordering of society which has been based on man-power production, the profit motive, competitive ideals and private rights, is breaking down. The new technology is reversing the "order of nature," so-called. A scientific order is replacing the natural order. The natural order on which our institutions of political liberty were based belongs to a primitive industrial technology in which labor, human labor, is the basis of social welfare. Work, hard physical labor, with man as the motive power of production, is the essential element of this system. It decreed, to make use of the eloquent words of Burke, the political preceptor of the men who framed our principles of political liberty, that men must work "to obtain what by labor can be obtained and when they find, as they commonly do, the success disproportionate to the endeavor, they must be taught the consolation of eternal justice."

Laissez Faire Outworn

Liberty so conceived consisted in the right to work, to accumulate property. Laissez-faire was the cornerstone of the accepted code. As long as a relatively primitive technique of industry was the only one available such teachings had a validity which made of them a vital cultural force. But with the rise of the new technology of automatic machine power production such as has been developing for a generation past a radical change in the social picture is inevitable. While even in the recent past the public good may have been best promoted by permitting

individual self-interest to have widest scope and dictate public policy, and the "rugged individualism" speeches of a Hoover might have been listened to with attention, such is no longer the case. The time has come for us to reconsider accepted political precepts and to realize that the public good is an end in itself which can no longer be left as incidental to the aims and purposes of the individual and his vested interests.

Marx Loses Meaning

For the first time in history the means of production are potentially adequate so that the people *as a whole* may enjoy those material benefits of economic liberty which hitherto were the exclusive prerogative of a few. Is it to be wondered at that the social institutions belonging to an age of man-power production are no longer adequate to meet the problems confronting us? The rights of ownership, the competitive ideal, the profit motive, the sanctity of private property are rapidly becoming so much dead lumber. In the same way the economic liberty we are here concerned with has no relation to any ideas inherited from an Adam Smith, or to the implications of laissez-faire expounded by our own more orthodox political economists. On the other hand in applying our doctrine of economic liberty we do not have to turn to Karl Marx for guidance. The fundamental concept of Marx that "the value of commodities is constituted solely by the human labor contained in them" loses all significance in a society such as our own, implemented by automatic machine power.

Our American doctrine of economic liberty and the social institutions we shall be called upon to build must reject the Marxian hypothesis that the value of a commodity exists only because of and in so far as human labor is embodied in it. We must be prepared to recognize what is potentially a fact today, that the essential basis of productive enterprise is no longer human labor. Industrial production has been transferred to the machine. We must accustom ourselves to the idea that purchasing power can no longer be tied to the productive output, to the work of the individual in industry. *Economic liberty means that purchasing power is a right of the citizen.* In other words purchasing power must be based not on the labor of the individual but on the output level of productive enterprise. I realize fully that this seems so startling a departure from all known or apparently knowable economic concepts that the first tendency of most of us is to laugh it out of court. But is it in fact so preposterous as it may sound on first reading?

Purchasing Power and Economics

Our existing economic principles and the social institutions of political liberty rest on a relatively narrow and mechanically-primitive industrial base. I need not repeat here any of the startling facts about the technological improvements that have recently taken place, to say nothing of those immediately in store for us. They have been trumpeted in strident blasts by the technocrats. But even making allowance for exaggeration, it cannot be denied that the existing scheme of distribution which contracts or expands purchasing power within the limits permitted by the creditor, that is to say the owner of the means of production, regardless either of capacity or need, but based wholly on prospect of profits, has disrupted our economy. Under this scheme purchasing power is limited for the great majority to having work. No work, no purchasing power, regardless again of actual needs or capacity of output. There is no way out of the vicious circle as long as you tie a subsistence level of purchasing power to an individual's work.

The present depression and the suffering it has entailed for all classes lays bare the flaws of the existing ideas of liberty and laissez-faire. Mere patching of our older institutions is not enough. We must realize that a new source of power is available in the world today. The productive capacity of automatic machine power is potentially adequate to meet any and every need placed upon it. Henceforth it is not production, nor the worker as producer, that is the chief concern. It is consumption and the distribution of the goods produced. Economic liberty for the first time in history takes cognizance of the rights of man as a consumer. The industrial base has been widened so as to be able to take care of the subsistence needs of the entire population.

Changing Bases of Government

Looked at in an historical sense we see here the change that is being wrought by the new technology. All of the systems of government that have hitherto prevailed have been so ordered as to guarantee the liberty and security of a chosen group. Our own government is no exception to this principle. In its day it offered the widest base for admission to the ranks of the privileged that up to that time had been devised. Nevertheless, our constitution, as was inevitable, took into account the means of production available. Its first concern was to safeguard the property rights of the individual and leave a free field for competition.

As long as industry remained dependent on man power as the motive force and the new scientific technique of industrialism had not been developed, political liberty and the institutions it supported were adequate. No departure from the time-honored routine of American principles or practice was needed. As new conditions arose the old instrument of government was modified by interpretation to fit the new requirements. But today we are confronted with an entirely different set of circumstances from those that have hitherto existed. Automatic machine power has so multiplied productive capacity that economic liberty is available not merely to the small group of property owners but to the entire population when once the restraints placed upon consumption based on ideas of ownership are removed.

We will be the first to admit that this means a revolution, and requires a new approach to the prob-

lems of productive enterprise. Production is severed from any intimate connection with the right to consume as soon as we are ready to accept the plausibility of a new scheme of distribution. Value is no longer a cash nexus, nor is work the measure of the right to a subsistence wage, the right to enjoy economic liberty. The old idea that the individual worker can buy only what his wage permits and that his wages are dependent upon the caprice, favor or will of the owner of industrial enterprise must be rejected. If we do not do so we may as well prepare to fold up our tents and await the day of doom in a dwindling economy that cannot even support the standard of living we have already achieved.

Patent Waste

The inefficiency and waste of our present code of political liberty is patent to all of us. I quote, not from the diatribe of a communist but from the report of a conservative wing of the church in America, the Episcopal convention held in Denver in September, 1931:

> And yet side by side with such misery and idleness, there are warehouses bursting with goods which cannot be bought; elevators full of wheat while bread lines haunt our cities; carefully protected machinery lying idle, while jobless men throng our streets; money in abundance in the banks available at low rates. It is becoming increasingly evident that the conception of society as made up of autonomous individuals is as faulty from the point of view of economic realism as it is from the standpoint of Christian idealism. Our traditional philosophy of rugged individualism must be modified to meet the needs of a cooperative age.

Here we have a temperate statement of what our efforts at maintaining the accepted code of political liberty has led us to. The question we must ask ourselves is, How long will it be before we take in hand the task of revising our system of government which makes such abuses possible? How long will it be before it is understood that our present reckless waste of real wealth must be stopped. How long before we realize that the age when man must earn a mere pittance by the sweat of his brow is behind us? Here is a matter for churchmen to ponder.

A New Constitution Needed

Christianity arose at a time when men were confronted by the breakdown of the economy of the Roman world. It rose to power by directing man's thoughts to an other-worldly way of life. Through centuries of barbarism it kept alive the spiritual values of life without which no people can survive. Today the situation has changed. The development of the new technology makes possible new avenues of approach to spiritual problems. An other-worldly way of thinking is no longer so pressing. The "consolation of divine justice" becomes as obsolete as does the fear of an avenging Jehovah. How long will it be before it is realized that the age of poverty is past if we will but take into account the full implications of the concept of economic liberty which I have discussed here only in barest outline?

The problem is one that requires alert thinking. It demands the constructive effort of all of us. The crux of the matter from a practical angle, as I see it, is that what we need is a new charter of government of the United States. We must frame a new constitution if we are to be in a position to afford the guarantees of economic liberty essential to the smooth functioning of a society that has achieved our level of automatic machine power production. In order to do so we must place ourselves firmly in the present and discard all preconceptions and bias. Our new instrument of government must take into account the changed status of industrial enterprise. For we are witnessing not only the rise of a new social ethic that is destined to take the place of "rugged individualism" but at the same time the shifting of the balance of power in the state from the property owning class.

Economic liberty means that economic power will come to be vested in the people, just as political power is so vested under our existing constitution. The whole trend of history among all civilized peoples, as far as we can trace it in modern times, shows a steady movement away from individualism. Social aims and ideals are usurping first place. Just as political liberty and equality were the mainspring of action that established our existing form of government a century and a half ago, so today a declaration of independence is needed that will proclaim the economic liberty and security of the people in keeping with the technique of production which makes this liberty and security possible.

A Program for Economic Liberty

In conclusion I would like to summarize certain propositions germane to the matter in hand. They are set down here as random thoughts for your consideration and further pondering. I have in the course of this brief paper merely touched on some of the more salient aspects of the problems raised. I wish that I might have the benefit of your own ideas on the subject.

1. A new source of power is available in the world today that for the first time in history removes from the forefront of the economic picture the problem of adequate production to meet the needs of all.
2. Automatic machine power production is replacing man power as the unit of labor.
3. Automatic machine power requires the sanction by the state of a new basis of property that reaches beyond the limits of existing concepts of ownership as a private right.
4. We must be prepared to declare illegal the present system of distribution based on the rights of property, the profit motive and competition.
5. We must recognize that the function of labor in industrial enterprise is that of a machine tender, a public not a private function.
6. We must assert that purchasing power is a fundamental right of the citizen and that a minimum purchasing power based on the productive capacity of industry is implicit in the new concept of citizenship.
7. We must assert that this minimum or subsistence wage must replace the labor wage as the nexus of purchasing power.
8. We must assert that renumeration over and above this

given minimum of purchasing power is the return offered for individual creative enterprise in all fields of human endeavor.

9. We must assert that the ownership of the material means of production shall be vested in the community until such time as the idea of ownership may fall away.

10. We must assert that efficient use is the best title to property in a system that is based on the concept of economic liberty.

11. We must proclaim that economic liberty is a right of citizenship and that the citizen is entitled to a share of the goods produced consonant with automatic machine power production.

12. We must frame a new bill of rights in keeping with the widened economic base of present day industralism.

13. We must draft a new charter of government in order that the state may function as a regulative agency of social control, divested of the old ideas of private property, private rights and legalistic sanctions that have outlived their usefulness.

14. Our new constitution must guarantee—economic liberty; social security; a more efficient government; a wider definition of sovereignty; a new concept of liberty and of property; a planned national economy.

Can we accomplish these aims without armed revolution? At all events the time for action is not far distant. It depends largely on the constructive thought we give in advance to the problem, whether ballots or bullets prevail.

This is the fourth in a series of articles on modern economic problems. The fifth will follow in an early issue.

BOOKS

An Unfinished Picture

THE MARCH OF DEMOCRACY. *By James Truslow Adams. Vol. II. Charles Scribner's Sons,* $3.50.

IT IS MORE than a little strange that a historian of Mr. Adams' distinguished ability could view the development of democracy in the United States from 1860 to 1932 without discovering in the scene either schools or churches. In this second and concluding volume under this title, covering the period from the election of Lincoln to the election of Franklin Roosevelt, the author is concerned almost exclusively with political and economic history. The dominant purpose to treat primarily of the development of democracy, rather than to give a more complete history of American culture in all its important aspects, scarcely justifies this limitation. The author does indeed surmount the barrier to the extent of giving some recognition to literature and art. But just why Howells and Booth Tarkington, Abbey and Sargent, Winslow Homer and Whistler, should rate a place in the procession of democracy, while Henry Ward Beecher (or any other minister), Ella Flagg Young and William T. Harris (or any other public school leader), and Jane Addams, Graham Taylor and Jacob Riis (or any other social worker) do not, is not immediately obvious.

It does not, I hope, indicate that I am looking with the jaundiced eye of one who feels his own profession slighted, if it is remarked that the march of democracy in America cannot be reported with the degree of fulness that may be reasonably expected in two good sized volumes without making some account of the church as one of the institutions through which the democratic impulse has expressed itself. The delicacy of the subject for a secular historian may be granted; but delicate or not, there is the material and something must be said about it, unless the author is willing to leave (and the reader to have) a broad blank spot in the picture. What we have is something like a map of the United States with the area north of the Ohio river marked "unexplored."

There is no more significant fact in the entire history of the democratic idea than the quickening of the social conscience, the rise of new ideals of social justice, and at least the bare beginnings of some yearnings for industrial democracy. In giving hearty and, on the whole, enthusiastic approval to Mr. Adams' book as a welcome, worthy and useful guide to the study of American history, I do it with the reservation that he has omitted far too much material of the types indicated which is infinitely more significant than much that he has included.

W. E. GARRISON.

Anglo-Catholic Spirituality

THE ELEMENTS OF THE SPIRITUAL LIFE. *By F. P. Harton The Macmillan Company,* $3.00.

IT IS difficult for an outsider to be fair to this book. It will be very useful as a religious manual for many Anglo-catholics of the more conservative sort. It is well arranged with clear and systematic discussions of both ethics and practical religious discipline and enough theology to provide the basis for both. One can learn more from a book like this about Anglo-catholicism than from many books of theology. There are few things which the modern Protestant needs more than the equivalent of this book which would integrate ethics and religion in a practical way and provide guidance for personal discipline.

But the total effect is suffocating—to an outsider. If we are to take Bishop Gore with his social vision and his honest facing of modern thought as an example of Anglo-catholicism at its best, this book seems to me to represent a decadent form of Anglo-catholicism. The spirituality which we find here is completely insulated from the rest of life. The chapters on the moral virtues and vices could have been written in any century (except for some psychological terminology). None could guess from the book that the moral life has any relation to the injustices of our civilization. Spiritual life has no content which comes from the social failures or social responsibilities of modern men. The author defends the principle of the Index. He would shield Christians from the destructive influences of contemporary thought. As for religious doubt, he thinks that it may be a temptation of the devil whose existence as a fallen archangel he affirms.

The most valuable part of the book for non-Catholics is the latter part which deals with methods of religious discipline. The methods of St. Ignatius, St. Francis de Sales, and St. Peter of Alcantara are described. There is of course much wisdom here but it would have to be lifted out of its context to be of much use to many of us.

I cannot but regret that so much intelligence and devoted effort should go into the writing of this book and into living by it because it all seems to be on a tangent so far as the real

needs of men today are concerned. However, that would be regarded as a partisan judgment by those for whom the book was written. JOHN C. BURNETT.

Religion in 1932

YEARBOOK OF AMERICAN CHURCHES, *a Record of Religious Activities in the United States for the Year* 1932. *Edited by Herman C. Weber for the Federal Council of Churches. Round Table Press,* $3.00.

THE STUDENT, and still more the writer, of church history will sigh with regret that our fathers did not have the prescience to prepare this sort of record year by year for their own times. It tells just the things that future generations will want to know about the state and course of American religion in 1932. This and, say, a file of The Christian Century, will give the coming historian about all that he will need. What is more important—or important for more people—is the fact that this book (or shall we generously say this book plus the other source mentioned?) will tell 1933 practically all that it needs to know about the operations of organized religion in 1932.

The Yearbook includes such data as the following, besides much more: a classified list of recent religious books; contributed articles, by specialists, on trends in organized religion; a survey of events and progress in such fields as Protestantism, Roman Catholicism, Judaism, home missions, international religious activities, church cooperation, radio and the movies; a directory of religious bodies, their organizations and personnel; a directory of service agencies; satistics; and a who's who in the churches.

It seems superfluous to say that such a compendium is an indispensable book of reference which all those who are interested in the progress of religion and the processes of persons by which this progress is being effected, should have within easy reach until the 1934 volume appears and will then want to put on a higher but still accessible shelf for occasional review. For one thing, it brings vividly to mind the fact that some things happened in 1932 besides a depression and an election.

THE QUEST FOR POLAR TREASURES. *By Jan Welzl. The Macmillan Company,* $2.00.

Jan Welzl, it will be remembered, is the Trader Horn of the Arctic regions. His former book produced a wide range of comment. Steffanson, the explorer, said that his statements could not be called inaccurate because they were always diametrically opposed to the truth, and he thought that such a perfect antithesis to veracity could not be the result of either carelessness or ignorance. Others thought it was a wonderful book. This one continues his story and tells of experiences in Alaska and in Northern Canada and in the Arctic ocean, chiefly in search of gold and furs. I cannot find in it any of the advertised similarity to the narratives of Marco Polo or Hakluyt's voyagers. W. E. G.

CORRESPONDENCE

Dr. Dewey Replies

EDITOR THE CHRISTIAN CENTURY:

SIR: Before coming to a discussion of the replies of Drs. Wieman and Macintosh to my review of their portions of the book, "Is There a God?" I want to express my surprise at finding two things that are contained in their articles, one in each. That of Mr. Macintosh is to the effect that my attitude toward Christianity is probably colored by some untoward happening in my own early personal history. I am surprised because I thought the discussion was supposed to be a philosophical one. Since however Mr. Macintosh has introduced the matter, I will state that nothing untoward happened, and that my present attitude toward theology, various creeds and various philosophies of religion developed slowly and *pari passu* with the general maturing of my philosophic ideas.

The thing that surprises me in Mr. Wieman's article is his statement that I held that he rests his "whole case for belief in existence of God on the fact that man needs something to love, adore," and then when he finds (and in the very next paragraph), a statement which attributes to him another ground for that belief, that I am engaged in a half-hearted retraction. The simple fact is that I was so far from holding that he rests his whole case on the need of man, that I began the paragraph after the one in which I quoted Mr. Wieman on the point of man's need with the statement that if I left the matter there, I should be doing him a great injustice, while the great bulk of my article is addressed precisely to his other ground. (I shall show below however, that the second ground is more closely connected with the first than Mr. Wieman realizes, as well as more than I tried to bring out in my original review.)

I shall begin in an area remote from the immediate controversy since I take it we are all more concerned with clearing up the situation than with making points against one another. Separating the matter of religious experience from the question of the existence of God (as for example those as far apart from one another as the Buddhists and the Comtean Positivists have done), I have found—and there are many who will corroborate my experience by their own—that all of the things which traditional religionists prize and which they connect exclusively with their own conception of God can be had equally well in the ordinary course of human experience in our relations to the natural world and to one another as human beings related in the family, friendship, industry, art, science, and citizenship. *Either then the concept of God can be dropped out as far as geuinely religious experience is concerned, or it must be framed wholly in terms of natural and human relationship involved in our straightaway human experience.* It was from this standpoint that I wrote my review, and my difficulty with Mr. Wieman's chapters was that his general tenor seemed to commit him so nearly to the second alternative, while (especially marking his position off from that of Mr. Otto) he kept introducing another external factor to which he gave the name God.

I continue my discussion by references to this latter point which I omitted from my review for lack of space. Mr. Wieman regularly interprets humanism in general and that of Mr. Otto in particular as if a humanist must mean that man is completely isolated from everything objective to his own skin and feelings. He thus took Mr. Otto's reference to man's "social and natural environment" as an *admission* that man is not sufficient unto himself. I cannot speak of course for Mr. Otto, but does Mr. Wieman really suppose that there is any humanist who is not aware that man *is man in* his relations to nature and society and not in isolation? Of course health is a good and of course health is not something which man apart from nature and from his parents and friends deliberately invents and procures for himself; the same may be said for friendships as good, for language, science, art, and the other values which we cherish.

Man in conscious and haughty isolation did not originate the state nor the family, though he does much in remaking them to better their values. In that sense Mr. Wieman of

course is quite right in saying that objective forces produce our values. As Shakespeare said some time ago, "Nature is made better by no mean but nature makes that mean." Now Mr. Wieman says that recognition of this fact—along of course with some development of what is here stated too baldly—commits us to a belief in God, at least in God as he interprets him. Well, we say—at least I do—that the important thing is the fact, the reality, namely, that certain objective forces, of a great variety of kinds, actually promote human wellbeing, that the efficacy of these forces is increased by human attenion to and care for the working of these forces, so that if Mr. Wieman or any one else gets contentment and energy by naming them God as they function to promote welfare, let him do so—*provided* it is clear *what* it is to which is given the name God. Now if this is what Mr. Wieman means, I am happy to know it; I shall not refuse to congratulate him, for the sake of keeping up a possible difference about a name.

There are, however, at least two reasons why I hesitate to attribute this position to Mr. Wieman, much as I should like to do so. One is his frequently repeated reference to God as *"The* power which," etc. (Of course, I think it would conduce to understanding and clearness if Mr. Wieman would turn his sentences around so that they would read, "The power that makes for greatest good is God.") And this mode of statement does not seem to be merely verbal; it seems to agree with a general tendency to make the force in question a *singular* being—which and nothing emotional, is what I was getting at in my references to the historic "jealous God." But if I am wrong in my interpretation, Mr. Wieman has only to say so.

The more important thing which gives me hesitation is Mr. Wieman's shift between God as the power which *makes* for the greatest good and God as the Greatest Good. Now passing over a certain chariness on my part as to superlatives, like "greatest," let me point out that that which *makes* for good, whether it be singular or collective, demands care, attention, watchfulness, from man in order that it (or they) may do its (their) work most effectively and surely. But there is nothing about it or them particularly to demand love and adoration. I can love a healthy person in a way that is enhanced by that person's health, and I can feel a grateful affection for the *person* who brings me greater health. I do not know just what love (or adoration) of the chemico-physical processes that basically determine health would be, though of course I understand the need of thoughtful cooperation with their workings.

Now as I understand Mr. Wieman—and I am writing to get more light—the transition from the causal conditions that *make* for good to the Good itself is constituted by the activities which bring about integration, an organic, vital, unity among these causal conditions. This vital unity is then the thing supremely worthy. But this is something, as far as I can possibly see, in which human thought and action intervene. It is something which *should* exist, or as far as it is already exemplified in existence, it is something effected through the mediation of past generations of human devotion and energy. Again if any one wishes to give this humanly mediated ideal and fact (as far as it is a fact) the *name* God, I do not see how anyone can say him nay—provided once more that to which the name is given is made clear.

Now the basic trouble with Mr. Wieman's position is that his entire logic seems to commit him to the conclusion just stated. But in that case there is an absolutely indispensable connection between "God," so defined, and human desire and devotion—and yet this is what Mr. Wieman denies and reproaches me for having attributed to him. For the transformation of objective forces which *make* for good into the Good itself is unqualifiedly dependent upon human desire, loyalty, devotion.

Let me quote *in extenso* a passage from the book itself (p. 15): "What right have I for saying that what I have described is God? First, because it generates, sustains, promotes and constitutes the greatest good that ever was, is or can be. Second, because it functions with human conscious purpose to bring forth values over and above all human power of control and conscious intent. Third, because it is that which men can love and adore above all else. . . . Fourth, because it responds to prayer and is precisely what answers prayer. . . . Fifth, because in God so conceived suffering love finds its sovereignty," etc. Note that the first of these clauses (barring an ambiguity in the word 'constitutes') has to do with causative power; the other four all involve human cooperation and intervention. And Mr. Wieman's last article seems to point even more definitely in the same direction. "This unity or organization which makes us and our activities and interests functioning members one of another, and which is always operative in our midst to some degree as long as we are human, is the reality to which, called by whatever name, we must give ourselves." That is a fine *ethical* statement, and if religion is "morality touched with emotion" a fine religious one. I should agree—provided once more it is clearly understood that *organization* exists in and through the means and modes of our human institutions, arrangements, relationships. If this is what Mr. Wieman intends, I do not see how a humanist can quarrel with him, nor he with a humanist—after he has corrected the strange idea that a humanist is one who separates man both from nature and from himself—or the social environment.

I have used up most of my space in dealing with Mr. Wieman. This is because I have a feeling that perhaps or probably Mr. Wieman is headed toward a position not especially distinguishable, save maybe in words, from that of Mr. Otto and myself, while there is wide gulf in any case between the position of Mr. Macintosh and my own. As to the relation between God and the ethical ideal, I do not think I misunderstood Mr. Macintosh's position though my language may not always have been precise. I did not intend to impute to him the idea that God is the *author* of the absolute moral ideal. I understand that Mr. Macintosh regards God as subject to this ideal. The point I tried to make—and would repeat—is that it is a "contradiction" to make the ideal absolute and then insist upon the necessity of some existent Being in order to ensure its triumph. *If* the ideal be absolute, then it takes care of itself, existential triumph or not. In my own mind, the second point he makes is covered by my opening remarks that more and more persons find a completely satisfactory religious experience, and an empirically self-verifying one, in objects and interests that have no connection with the sanctions and realities which Mr. Macintosh sets up. And I would add for what it may be worth my personal conviction that many more persons than do at present would "enjoy" religious experience had not professional religionists taught them that, because of lack of certain beliefs, they surely are *ir*-religious.

As to the third point, I do not of course deny the logical possibility of the existence of a personal will which is causative and directive of the universe and which is devoted to the promotion of moral ends. The question of the evidences which would justify a working belief in the actuality of this possibility is not one to discuss in a brief article. I must, unfortunately, terminate with a statement of a position which perhaps will seem wrong-headed if not wrong-hearted to Mr. Macintosh: If the future of religion is bound up with really finding such justificatory evidence, I fear for the future of religion. But, then, I do not think its future is thus bound up. In so far at least I have common ground with Mr. Wieman.

New York City. JOHN DEWEY.

Japan's Policy

EDITOR THE CHRISTIAN CENTURY:

SIR: I find it difficult to understand the point of view you take in your editorial comments upon the conduct of Japan. I have before me your editorial entitled "Japan Walks Out," in which you laud the action of the league and assert that it has saved its soul. It seems to me that the league has acted in this matter with its usual timidity and hypocrisy. Japan, at any rate, holds no illusions, for she knows that she is simply going on with the plans for the exploiting of China which were interrupted, so far as the western powers are concerned, by the great war. It is to be noted, moreover, that the governments which look

realistically upon matters of diplomacy, Great Britain and France, have shown little enthusiasm about the doctrine of non-recognition, and only approved of the report of the committee of nineteen after having been assured by Sir Eric Drummond that this did not imply sanctions—hence an empty gesture.

As for the Stimson doctrine, what are we to think of it when we consider that Japan and the United States stand in practically the same relative positions as did Germany and Great Britain in the early years of this century? I do not mean that the doctrine is a deliberate provocation to war, but unless either Japan or the United States back down, what else can be the sequel? The fact that Lloyd's are reported to have canceled marine insurance in the Pacific is significant.

Japan has been playing strictly in accordance with the rules of the game. It is true the Kellogg pact suggested that the rules were to be changed, but Japan knows well enough that should occasion arise none of the great powers would pay any more attention than she has done to that much overrated instrument. Nor is she forgetful of the adventures of Great Britain in India and Egypt, nor of France in Syria and Morocco, nor of the United States in—but I remember that I am writing to an American paper, and must refrain from further citations. I deplore the madness of Japan as much as you do, but I am not unmindful of the fact that she is an apt pupil and has learned the lessons which the Christian nations have taught her, not in science and technology only, but also in diplomacy.

Toronto, Canada. CHARLES HERBERT HUESTIS.

The Annual Mexican Seminar

EDITOR THE CHRISTIAN CENTURY:

SIR: May we, through your columns, draw the attention of your readers to the eighth seminar in Mexico which meets July 8 to 28, 1933. The seminar is held under the auspices of the Committee on Cultural Relations with Latin America and provides opportunity for study of the life and culture of the Mexican people. The seminar, with eight years' experience behind it, offers a three weeks' program of lectures, round tables and field trips—all planned to give a comprehensive and non-propagandist introduction to Mexico. The program gives distinct advantages to those interested in fields of economics, international relations, the arts, education, and archeology.

The seminar is subdivided into small groups under the leadership of such men and women as Judge Florence E. Allen, Dr. Charles W. Hackett, Count Rene d'Harnoncourt, Dr. Sylvanus Morley, Professor Alfonso Caso, Dr. Moises Saenz, Lic Ramon Beteta, Elizabeth Wallace, Dr. Chester Lloyd Jones. Field trips are planned to many places of interest within a radius of 100 miles of Mexico City—Puebla, San Juan Teotihuacan, Tasco, Xochimilco and Oaxtepec.

The first ten days' program is conducted in Cuernavaca, a unique background for unhurried and thoughtful discussion. The second ten days are spent in Mexico City. The seminar is followed by three weeks of optional trips to the states of Michoacan and Oaxaca and to the village of Tasco.

Applications and requests for additional information should be addressed to

112 East 19th Street, New York City. HUBERT C. HERRING, Director.

An Improved Type of Florida Chain Gang

EDITOR THE CHRISTIAN CENTURY:

SIR: The most important forward step in spreading missionary information and arousing interest since the great laymen's movement campaign of 1910 is the "Florida Chain of Missionary Associations" which has just completed a three weeks' program in nine cities of Florida. The cities visited were Jacksonville, Winter Haven, Miami, Palm Beach, St. Petersburg, Clearwater, Tampa, Orlando, and Deland. From each center many surrounding towns and institutions were visited. The value of the Florida chain may be summed up as follows:

1. It is the finest example of Christian unity now before the American people. In all places visited the Protestant churches, pastors, and church organizations cooperated in an educational program. Another proof of the saying that service unites.

2. Missionaries from ten different denominations and countries took part. Both home and foreign missions were represented. All types of mission work were represented. The missionaries were from Brazil, Chile, Africa, India, China, Japan, Persia, Syria, Alaska, and the United States. Thus members belonging to churches having no missions in certain countries got a view of worldwide conditions.

3. The organization behind this missionary chain is a voluntary organization of women. The only persons who are paid are an executive employed for six months, and a part time stenographer who serves four months of the year. There are no highly paid executives. Each city had paid registrations, in some places fifty cents, in some one dollar. From three to eleven hundred persons registered in each center. Each center provided entertainment for the visiting missionaries, either in private homes or in hotels. There were no missionary salaries to pay. In each center there was a strong local committee. The registrations and offerings at evening meetings met the traveling expenses of the team and office expenses.

4. Whole communities and surrounding territories have been reached—all the Protestant churches, the public schools, the colleges, Rotary clubs, Kiwanis, Lions, and chambers of commerce. The local press has made the Florida missionary chain front-page news. In most of the centers a missionary was on the air each day. Through the press and the radio many were reached who are not usually found in the churches listening to missionary addresses.

5. While the main object of the chain is to educate the home base on the fundamental necessity of the missionary enterprise, if we are to have a better world to live in, its effect upon the missionary is to renew in him hope and courage and faith. After seeing the chain at work a missionary goes back to his field feeling that his work is being supported and will continue to be supported.

6. The downward trend of missionary giving in some of the great denominations began while the business of the country was still on the upgrade. My study leads me to believe that the application of big business methods to the enterprises of the church is very largely responsible for the slump in missionary giving, because big business methods used by the denominations have not included a method of adequate educational factors. Without these factors interest in missions will not be sustained. The chief value of the Florida missionary chain is its educational features. If the Florida chain could be an example to all the other states then there would be again an upward trend in missionary offering, both of life and money.

Babson Park, Fla. SAM HIGGINBOTTOM.

The Kingdom of God on Earth!

EDITOR THE CHRISTIAN CENTURY:

SIR: Why did God plan the birth of Christ in a barn? One great reason is to be found in the scientific fact that the salvation of the world depends upon the interest of mankind in the welfare of the animals that live in barns. The kingdom of god on earth will become a reality when the United States congress reconstructs agriculture upon a solid foundation. Agriculture will be reconstructed upon a solid foundation when the United States government eliminates waste in the conduct of the live stock industry. This great work can be accomplished by exposing and correcting the evils connected with the operation of the slaughter-house. Intelligence, honesty and justice in the supervision of the bureau of animal industry of the United States department of agriculture is the only possible solid foundation for the kingdom of God on earth.

When the kingdom of God on earth is established it will be possible for mankind to live peaceably in this world for several

hundred years enjoying the highest possible state of civilization.

The people of the ungodly nations of the world kill, eat and pick the bones of their most valuable friends—the cow, sheep and hen. This ungodly stewardship limits the supply of dairy products, wool clothing and eggs in a wholesale, criminal manner. The production and slaughter of hogs and beef cattle (stuffed, perverted forms of life) for human food causes a wholesale, criminal non-production and destruction of the cow, sheep and hen. The operation of the slaughter-house produces big land owners, wage slavery, unemployment, the high cost of living, high taxes, poverty, disease, crime, war, cyclones, tornadoes, floods and famine. The packing house business conducted by the Institute of Meat Packers produces the physical, moral and economic conditions which cause the packing of humanity into street cars, elevated trains, subways, flats, kitchenette apartments, tenements, housekeeping rooms, flop-houses, hospitals, asylums, prisons and premature graves.

Chicago. JAMES R. CLARK.

Preaching and the Economic System

EDITOR THE CHRISTIAN CENTURY:

SIR: I was interested in the note in your last issue about the organization in Evanston, Ill., which sent a questionnaire to ministers on the support of the economic system. Why should ministers of the gospel be expected to support any economic system? Why not tell any business group that we are interested in any system that will promote honesty, righteousness, good will and peace among men. Those are the ingredients of the kingdom of heaven and if your economic system will produce these things, then it is of God and will survive. If it is not of God, then it will certainly cease in time and be replaced. If the shoe fits, let them put it on.

Wellsville, N. Y. M. H. SANGREE.

Major Douglas and Consumers' Credit

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. G. D. H. Cole's article, "Consumers' Credit or Inflation?" in your issue of February 22, though admirable in drawing public attention to that most important question of human economics, namely, whether in fact under present conditions mankind at large can buy what it makes, suffers from an inadequate presentation and discussion of the problem. The present long-delayed emergence of this question into the foreground of economics is itself primarily the result of a number of years of continued insistence on the part of Major C. H. Douglas of England, to whom Mr. Cole refers, and his associates. Your readers may be interested in the following comments on the article which I have collected, all specifically directed to making clear a number of crucial points Mr. Cole has glossed over.

1. Credit as defined by Mr. Cole is credit in the current banking sense, that is, in the sense of a repayable loan incurred in essentially private transactions. In the more general sense, as used by Douglas, credit is the faith of the members of the community in their common bond of cooperative effort; to quote Douglas, "Real credit is the rate at which a community can deliver goods and services as, when, and where required." From this standpoint financial credit (to which alone Mr. Cole refers) should be, but is not now a reflection of real credit. The consumer-credit proposals urged by Douglas are specifically directed to making real credit and financial credit identical, thus making financial want follow real want only and not, as is the present case, real plenty. The confusion of thought on this point is clearly Mr. Cole's own.

2. Practically all purchasing power comes into existence in the form of a bank credit, through either bank loans or purchase of securities. This is so well known and so fundamental a statement that it is surprising to have Mr. Cole stating by inference that industry has any other source for distribution of purchasing power.

3. Deflation is only one of five ways by which purchasing power may become inadequate. The remaining four, as listed by Major Douglas are: Money profits collected from the public (interest is profit on an intangible). Savings, i. e., mere abstention from buying. Investment of savings in new works, which creates a new cost without fresh purchasing power. Difference of circuit velocity between cost liquidation and price creation which results in charges being carried over into prices from a previous cost accountancy cycle. Practically all plant charges are of this nature, and all material brought in from a previous wage cycle are of the same nature.

As Mr. Cole has made no examination of any of these it seems clear that his conclusion that ". . . there is no evidence of a permanent or persistent tendency towards a deficiency of total purchasing power in relation to the total volume of production" cannot be taken as implying that all the evidence has been examined.

4. Accordingly a fair-minded court will send Mr. Cole back for more evidence before ruling out "any schemes which are based on the idea of a continuous creation of additional purchasing power by way of gifts to the consumers . . ." Perhaps Mr. Cole prefers a continuous decreation of purchasing power by way of gifts and sacrifices to an obsolete financial system.

425 Fourth Avenue, W. A. NYLAND,
New York City. Executive Secretary,
The New Economics Group.

The Question Box

What note, in the light of problems which modern youth are facing, should be emphasized in addresses before high school graduates this spring?—H. P. P., Fletcher, O.

ANYONE who is thinking purposefully of the message which youth needs at the present hour is to be congratulated. For the hope of the nation and of the world in these critical days lies largely with the younger generation. Many frivolous and caustic things are said about young people, and some of them deserve it all. But with youth in the large lies the new world of hope and opportunity. The older order is too largely overborne by the distress of the hour. Men and women in middle life and beyond have been disillusioned by the stupid or dishonest leadership of business, the selfishness and shallowness of politics and the arrogance and effrontery of unsocially acquired wealth. Many of them have lost their property, their courage and their faith.

But with youth there is incorrigible optimism. The best of the young people have confidence and vision. We must believe in them and trust them. They may try foolish experiments, and pay the cost. But they will win through, as youth has always done. New frontiers have to be explored, and they are the ones to adventure. New discoveries wait to be made, and they are the discoverers. The world is as yet in its morning time, and the best of its revelations are yet to be disclosed. Unhappy is he who misses the chance.

This demands preparation for life. Clean and alert bodies; dignity and respect for personality; a suitable measure of education, which is easily acquired in these days of opulent and inexpensive opportunity. It does not demand a college education of all youth. Too many are crowding into colleges today with no definite purpose but to follow the custom. The choice of vocation which is honest, congenial and needed by society, not one already overcrowded. There are too many of the white collar professional class for whom there is no demand, too many ministers of inadequate training, too many doctors, many of whom are only half trained, and on the edge of starvation; far too many lawyers, an alarming proportion of whom are a nuisance and a menace. Find a work the world needs, such as education, social redemption, world fellowship, human rebuilding or any one of the useful callings. Don't try to be rich. You will probably fail, and you ought to fail. A modest income, and therewith contentment. Make a home, with love, loyalty, children and religion. Find your place in the kingdom of God, wherever the opening lies. That is a real and noble success.

H. L. W.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Pastors Hail New Administration

Capital in Hearty Welcome to Incoming President—Dry Forces in Constructive Moves—Lenten Services

(Correspondence from Washington)

WASHINGTON, D. C., March 10.—The tumult and the shouting are over, the reviewing stands are coming down, the blare of the bands has ceased, 300,000 inauguration visitors have gone back to their homes and Washington settles down to its accustomed routine. The millions who received their impressions of the big doings of March 4 over the radio probably got a much better idea of what was going on than did the eye witnesses here. But the new man is at his desk in the White house and by this time has undoubtedly acquired a slight realization of the immensity of his task. Washington has given him a cordial welcome however and if success is dependent upon the cooperation of the populace, it would seem that the Roosevelt administration is marked for achievement. Ministers of Washington generally observed the day following the inauguration in some special manner, and many sermons bearing upon the event were preached. The larger churches welcomed many distinguished out-of-town guests. With only bank holidays, another threatened bonus march and hordes of hungry office seekers to worry about, the city now has the appearance of normal life.

* * *

Drys Move to Close Up Ranks

The rallying of the temperance forces on March 7, 8 brought a large gathering of serious minded people, gravely impressed with the tragic importance of the present situation. Delegates came from about 30 states. Practically all of the religious bodies were represented and of course all of the recognized temperance organizations. In a notable speech at the opening session Bishop Edwin H. Hughes made a careful analysis of the situation and stated the purpose of the gathering. He laid special stress on the absolute necessity of unity of action in the present crisis, even if it meant the elimination for the time being at least of organizations long in the field. As the deliberations went on it soon became evident that most of the delegates were in exactly the same mood. They wanted a closing up of the ranks under a common leadership. But self-forgetfulness and surrender are not easy of accomplishment, and it looked for a time as if the much desired unity of action might not be realized. Bishop McDowell however in a highly dramatic two minute speech swung the body that for more than an hour had been deliberating over the wisdom of appointing a directing committee of nine. Standing on the steps leading to the platform, the bishop, in an impassioned appeal, quoted the words of Jesus: "No man taketh my life from me. I have power to lay it down and I have power to take it again." "No one," said he, "is trying to take away from any organization here any of its rights or privileges, but here is your great opportunity to surrender those rights for the common cause." The effect was electric. A moment of sober quiet as the bishop sat down was followed by applause that fairly rocked the building. "I move the previous question," shouted a delegate, and in less time than it takes to tell it, the thing was done. A committee of nine is to be named and on this committee will appear not one of the well-known temperance protagonists. Back of the noble nine will stand a committee of 100 in an advisory capacity. The immediate task of course is to fight the avalanche of public opinion that threatens through the vote of the states to ratify the repeal amendment. There will be plenty of opposition to the steamroller tactics of the wets.

* * *

Many Speakers at Lenten Services

Washington pastors are cooperating in a unique series of Lenten services that are being held in Epiphany Episcopal church in the heart of the city. Each Wednesday afternoon, beginning at 1:30 and continuing until 5:30, eight speakers will each occupy 30 minutes. Fifty-six speakers will thus be heard during the seven weeks until Easter. People are rallying to the idea splendidly and the attendance bids fair to be remarkably good.

* * *

Depression Fills Libraries

One noticeable effect of the depression has been seen in the crowds of people that throng the reading rooms of the libraries here. A 60 per cent increase in book withdrawals is recorded over three years ago, say the librarians. Whether people are reading books to get their minds off financial troubles, or whether they are trying to educate themselves for new jobs, is not disclosed, but the fact remains that thousands of new readers are taking advantage of Washington's unrivaled library facilities. And this added fact is of interest. The superintendent of the reading room of the Congressional library avers that there is a marked trend toward the reading of thoughtful books instead of the lighter stuff formerly so popular. In this connection it might be of interest to note that the Library of Congress, according to the last annual report, had 4,477,431 volumes on its shelves, making it the largest and most complete collection of books in the world. The Soviet library in Leningrad, I am informed, ranks next in size to our own.

W. S. ABERNETHY.

Pastors Behind Labor Reform

Pari-Mutuel Bill Fails in Senate—Denver Editor Dies—Religious Emphasis Week—A Notable Conference

(Correspondence from Denver)

DENVER, March 9.—The Colorado legislature has been swamped by the usual avalanche of bills. Many of them have been of importance to the churches. The pari-mutuel bill has made its usual visitation and was defeated in the senate by a margin of two votes, after having been passed by the house. There has been a concerted move through the western states this year to defeat the marriage laws requiring a period of notice before the license is issued. The bill was passed in Wyoming but vetoed by the governor. It has been backed in Colorado by the county clerks. Consternation has been thrown into the camp of its friends by a skilful bit of strategy resulting in a rider to the bill reducing the income of the clerks for marriage fees. The labor representatives in the legislature are finding considerable difficulty in getting either party to redeem pledges in regard to social legislation. The ministers who have been active on moral issues are preparing to give support to such bills as those which provide more adequate workingmen's compensation and minimum wage regulations for women.

* * *

Celebrate Religious Emphasis Week

Several outstanding national leaders have spoken recently in the universities of the state in connection with Religious Emphasis week. The University of Colorado at Boulder joined this movement for the first time in several years. Dean Charles W. Gilkey, of the University of Chicago, spent several days on the campus as the leader of this activity. Kirby Page has completed a series of addresses at the University of Denver. Sherwood Eddy will be in Denver for the Easter season, speaking at the sunrise service for the young people of the city.

* * *

Death of F. G. Bonfils, Denver Editor

The major event in the life of our mountain country in recent weeks has been the death of Frederick G. Bonfils, proprietor of the Denver Post. He made the Denver Post the leading newspaper of the whole western region, with substantial circulation reaching east to Kansas City and west to Portland. It was one of the few newspapers in America that made a million dollars in 1932. Mr. Bonfils was a skilful, dynamic and energetic newspaper man, dominating every

detail of his paper. There were many constructive aspects to his work. Political corruption was certain to be exposed by the Post if the paper had no personal interest in the matter. The men who were closest to Mr. Bonfils believed in him and loved him. Many persons looked on him as a menace to the community because of his ruthless opposition to anyone who opposed him, the conviction that he has been guilty of blackmail, his dominating attitude towards his advertisers, and what appeared to be fundamental insincerity.

* * *

Hold Missionary Clinic

The Congregational churches of Colorado held a missionary clinic in First Plymouth church, Denver on Feb. 22. The leaders of the discussion were Dr. Fred Goodsell of Boston, Dr. R. W. Gammon of Chicago and Rev. Rowland Cross of China. The clinic idea is carried out by the elimination of stated addresses and the formulation of a series of questions from which the group selects what it desires to consider. The questions are secured in advance of the meeting from the churches and mimeographed for use during the day's conference.

* * *

Social Service Leaders Storm Denver

The Denver university foundation for the advancement of the social sciences has taxed the capacity of the largest hotel in Denver with audiences of 700 for its Saturday luncheons. The speakers this season were Dr. A. D. H. Kaplan, Denver university, on "Foreign Debts"; Sir Frederick Whyte, Great Britain, "The Future of India"; Maulana Shuakat Ali, "The Moslems, Gandhi, and the Future of India"; George E. Sokolsky, "The Manchurian Situation." Speakers who are scheduled for the remainder of the year are Dr. Heber R. Harper, Columbia university, "United States and International Organization"; Pres. Ernest H. Wilkins, Oberlin college, "The Long, Long Trail to Peace"; Dr. A. Mendelssohn-Bartholdy, Germany, "Political Future of Germany"; Mr. Louis Fischer, "The Soviets in World Affairs."

* * *

And So Forth

Miss Elizabeth Fackt, the associate of Prof. Ben Cherrington in the work of the foundation at Denver university, trained the Colorado groups in the national study sponsored by the "Cause and Cure for War" group and presided over the National Round Table at Washington which formulated the findings of the states into a five-year peace program for the ten national woman's organizations which are cooperating in this movement. Colorado, with 32 Marathon round table groups, led the nation in spite of its comparatively small population. The president of the Colorado group is Mrs. James R. Arneill.

The city is losing one of its most active ministers in the departure of Rev. Harold H. Niles to become minister of the First Universalist church, Bridgeport, Conn. Dr. Niles, who has been pastor of the Universalist church here for ten years, has been a major leader in the civic and social service life of the community. He served for some time as the chaplain of the state senate.

VERE V. LOPER.

Split at Brookwood Labor College

A. J. Muste and Other Leaders Resign—Union Seminary Announces Summer Courses—Oppose Laymen's Report

(Correspondence from New York)

NEW YORK, March 11.—A. J. Muste, well known head of Brookwood Labor college at Katonah, N. Y., has resigned his position there carrying with him the entire administrative staff and a large majority of the resident students. The division was created by the disapproval of the board of directors of the institution toward the work of Mr. Muste and his followers in the Conference for progressive labor action. Mr. Muste has believed that the labor movement ought to become more radical and thoroughgoing in its policy and he has been very critical as well of the socialist party and its leadership. Mr. Muste wanted the school to take part in the struggles of the workers now even in fields in which the labor movement itself was divided. Apparently the whole difficulty is the common clash between the rights and lefts, and rather than adhere to a conservative policy Mr. Muste and his followers severed their connection with the school. As they phrase it, "Brookwood turned right and we left."

* * *

Bank Holiday Gets Front Pages

The bank holiday has absorbed all attention. Even the war in Jehol and the Boettcher kidnaping are off the front page. However, the city is calm and carrying on about as usual. Most of the payrolls were met and it is particularly pleasing to record that the emergency work bureau met its obligations in full. One result of this financial crisis is certainly good: everybody now knows that we are in a depression. When nearly all the population are among the "unfortunate" there will be a new drive to take vigorous action. In spite of all that our preachers of social righteousness have been saying since the days of Rauschenbusch, it is likely that the American people can learn only by bitter experience that moral soundness is a prerequisite to economic soundness.

* * *

"Depression Letter from The Apostle Paul"

Spring Street Presbyterian church, of which Rev. Frank A. Hunger is pastor, has recently printed on its church bulletin a large part of the 8th chapter of 2 Corinthians as translated by Dr. Moffatt. Heading this "A Depression Letter from the Apostle Paul to our Churches," Mr. Hunger has found this scripture of real help in bringing home to church members their Christian obligations in these trying days.

* * *

German Student Writes Of America

Last fall the Youth of New York Presbytery entertained a German student, Joachim Kanitz, as their special guest for a period of two months. Mr. Kanitz visited churches, spoke in meetings, attended conferences and had countless personal conversations. He now writes back of his gratitude to his American friends, also something of his impressions of us. Two or three sentences in his letter will bear repeating. After stating his pleasure at finding such a real understanding of Germany's plight, he says: "I am not a pessimist but try to be a realist. Realism is, as I feel, the attitude of perhaps the better part of our youth. They are deeply mistrusting all optimistic and idealistic illusions, and therefore also mistrusting the popular kind of illusionary pacifism. Their thinking is more sober and their acting more serious. This is one of the differences between the feeling of a part of our youth, especially in the Youth movement, and the attitude I found very frequently."

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Union Seminary Summer Course

Plans are practically complete for the summer courses at Union seminary this year, July 10-August 18, and the courses will be a part of the summer session of Columbia university. Two ministers from Scotland will be on the summer faculty, Rev. Donald Macpherson Baillie, minister of Kilmacolm church in Glasgow and Rev. James Black of St. George's West church, Edinburgh.

* * *

Organized Opposition To Mission Report

Opposition to the laymen's inquiry report has been organized into an association calling itself an "Association for the Re-emphasis of New Testament Missions." It is sponsored by 100 voluntary representatives of the various church denominations and assemblies. On its executive committee are William Phillips Hall, president of the American Tract society; James E. Bennet, president of the Fellowship of Christian Business Men; Rev. David Fant, publications secretary of the Christian and Missionary alliance; Dr. Will R. Houghton, pastor of the Calvary Baptist church, and others, covering most of the leading denominations of the country.

The association states the purpose of its founders as follows: "The authoritative nature of the appraisal report has seriously disturbed the confidence of many in the whole missionary enterprise. At a time of deep religious depression, it comes to dampen ardor and to discourage faith. Realizing the necessity of facing the distinct modernism of the report and the dire need of repudiating its misinterpretation of missions as a human enterprise, we have formed a group of representatives of many denominations and assemblies to reaffirm our faith in and support of Christian missions. We have also engaged to promote a wider knowledge of and a more sacrificial interest in the cause of world evangelization. We stand against the Laymen's foreign missions inquiry appraisal report because it is a humanist appraisal of a distinctly spiritual project. The good it contains is a borrowed good since its recommendations are largely in operations carried on now." A mass meeting is planned for March 20 at the Calvary Baptist church.

EDMUND B. CHAFFEE.

Chicago Buries Mayor Cermak

Lively Struggle Seen in Selection of Successor—Churches Rethink Missions —"Future of American Life"

(Correspondence from Chicago)

CHICAGO, March 13.—What is said to have been the largest procession in the city's history, between 50,000 and 60,000 marching men, paid tribute to the memory of Mayor A. J. Cermak, whose body was laid to rest in the Bohemian national cemetery on Thursday, March 10, after a service participated in by representative leaders of the Protestant, Catholic and Jewish faiths. Gov. Henry Horner's tribute to the foreign born lad who entered the mines at 11 years of age and struggled forward until he became mayor of the second city in America and a political figure of national importance, finally to die at the hands of an assassin, the victim of a bullet intended for the President-elect, was a notable utterance. Other speakers were Dr. John Thompson of First Methodist church, Rabbi Louis L. Mann, of Sinai temple, and Father Daniel Frawley, of St. Jerome's Roman Catholic church. Dr. Preston Bradley of People's church recited the Twenty-third Psalm at a brief service in the city hall, where the body lay in state, before the solemn funeral procession took place to the Stadium for the main service.

* * *

Choosing a Successor to Mayor Cermak

It is particularly unfortunate that the death of the mayor should have occurred at this time. In many ways Mr. Cermak was giving the city a notable administration. He had put an end to an enormous amount of waste and extravagance, and the city administration had ceased to be ridiculous in the eyes of the world. The uncertainty attendant upon the choice of a successor reflects itself to some extent in the city's morale. The method of procedure has not been finally determined. There has been a moratorium upon politics —at least, out in the open—until now. But I suspect that we may now look for a lively internecine struggle within the democratic ranks among the princes who hope to succeed to the emperorship in state political affairs which the late mayor had achieved. And the republicans are not likely to be quiescent in view of this new possibility of seizing power. It is to be hoped that the welfare of Chicago may not be forgotten in the strife of conflicting interests.

* * *

The Churches Rethink Missions

A great many churches are taking the report of the laymen's inquiry very seriously and are devoting a good deal of time to the study of "Rethinking Missions." The Oak Park and Berwyn Baptist churches have carefully organized programs of study under way, supplemented by addresses by missionaries. The Hyde Park Baptist church recently completed such a series of studies in which the entire church was enlisted under the leadership of the missionary committee, and has published a "statement of missionary policies" which was formally adopted by the church at a meeting Feb. 22. Such statements by churches will undoubtedly be given great weight by the boards of foreign mission societies. Among other things this statement urges that home missions now be subjected to the same kind of appraisal as that which has been given to foreign missions. And it calls upon the people of its own church, in the light of the report, to achieve "a clearer understanding and deeper devotion" to the missionary enterprise.

* * *

"Rethinking Religion"

Taking its cue, no doubt, from "Rethinking Missions," the New England Congregational church, under the leadership of its pastor, Rev. Theodore C. Hume, is conducting throughout Lent a series of six Sunday evening forums on "Rethinking Religion." Among the speakers announced are Pres. Albert W. Palmer, of Chicago seminary; Rabbi Solomon Goldman, the brilliant Jewish leader, and Dr. Ernest Graham Guthrie, of the Chicago Congregational union.

* * *

"The Future of American Life"

Perhaps the most notable and most largely attended series of midweek meetings held in the Hyde Park Baptist church in recent years—possibly, indeed, in the entire history of the church—is now in progress. Three prominent members of President Hoover's commission on "social trends," all members of the University of Chicago faculty, are speaking on Wednesday evenings March 1, 8 and 15, to large audiences on "The Future of American Life." The presence of scores of high school young people, members of civics classes, is significant. They not only attend but they participate freely in the forum period which follows the address. On March 1, Prof. William F. Ogburn, director of research for the commission, spoke on the topic, "Is Civilization Destroying Family Life?" On March 8, Prof. Charles E. Merriam, who wrote the chapter on government in "Social Trends," spoke on "Recent Trends in American Government." And next Wednesday, March 15, Dean Charles H. Judd, who wrote the chapter on education, is announced to speak on "What Should We Expect of Our Schools?" An important community service is being rendered in the presentation of this series of "conversations," as they are called in the announcement.

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State Prohibition Acts Repealed

The Illinois prohibition and search and seizure acts were repealed by vote of the state legislature, March 1. The senate already had passed the bills. They now await the governor's signature which will not be long withheld. We shall then have absolutely no liquor control legislation on the statute books. The reversal of sentiment in the Illinois house and senate in recent years is somewhat appalling.

* * *

And So Forth

Among the most serious charges of misuse of public funds in connection with relief is that leveled by Amelia Sears, county commissioner against William A. Schlupp, supervisor of veteran relief. Mr. Schlupp, who received his appointment at the hands of the American Legion post commanders, although his salary is paid by the county, is accused of diverting relief food, clothing and coal to his own use, and it seems that his relationship to the county board is so irresponsible that nothing can be done about it by that body. Miss Sears is an honest and fearless public servant, and possibly the publicity will smoke out corruption.

The appointment of Harold L. Ickes of Chicago, as secretary of the department of the interior is very gratifying to progressives in this part of the country.

Lenten services are being conducted in the loop and in various neighborhoods throughout the city by several denominations.

Dr. D. A. McGregor, professor of dogmatic theology in Western seminary, has indicated that he will accept the appointment as director of religious education for the national council of the Episcopal church. He will move to New York in September. CHARLES T. HOLMAN.

Dr. Beaven Sees Financial Crisis as Day of Judgment

In a statement just issued by Dr. A. W. Beaven, president of the Federal council, the present financial crisis is characterized as "a day of judgment upon the unsocial and unchristian standards that have prevailed in our economic life." The need for penitence for the "mania of speculation which has spread its poison through the body of society" is urged. "If our first need is for self-examination because of lack of moral vision," the statement continues, "our second need is for faith in the possibilities of a better future. Inspired by the high courage of the President of our country, and confronted with a great opportunity for turning a social crisis into a social advance, the people of all our churches, of whatever name or organization, should now rise above any mood of fear, display an unparalleled unity of spirit and rededicate themselves to a wholehearted service of the common good."

Dr. Stanley Jones to Broadcast During Holy Week

Dr. E. Stanley Jones, "ambassador of Christ to all the people of Asia," will be the speaker at the annual Lenten noon meetings of the Greater New York federation of churches, April 10-14, in the Palace theater, New York city. His addresses will be broadcast over the NBC chain from 12 to 1, eastern time, each day.

Death of Dr. Yourd, Illinois Moderator, at Elgin

Rev. Paul H. Yourd, minister of First Congregational church, Elgin, Ill., and moderator of the Illinois Association of Congregational churches, died in Elgin, March 3, following a month's illness. He was 50 years of age.

Oxford Pacifism Divides England

Some Hail, Some Attack Refusal to Fight for King and Country—Parliament for Free Speech on the Radio

(British Table Talk)

LONDON, Feb. 28.—If the proposers of the now famous resolution, passed by the Oxford Union, meant to rouse public attention, they have succeeded. It was to the effect that this House "declined in any circumstances to fight for king and country." Among those who have discussed it there must be mentioned Mr. A. A. Milne, Mr. J. A. Spender, Mr. Winston Churchill and numberless correspondents in the press. Mr. Spender analyzed with his invariable calmness of mind the significance of the resolution. He surmised that the undergraduates meant to make our flesh creep but that "if Hitler were to appear here tomorrow with an army of Nazis and steel helmets we should all of us fight." Mr. Milne calls Mr. Spender a typical elder statesman, one of those who left to themselves would never abolish war. He expressed himself as delighted with the resolution; held that it involved not only the conviction that those who voted for it would not fight an aggressive war but that the youth of all countries were equally determined, and therefore the problem of a defensive war does not arise. The students, said Mr. Milne, were putting on record two things, first, that it is impossible to insure peace so long as a distinction is drawn between aggressive and defensive war; and second, that the one thing which keeps war alive is sentimentality. "There is no infamy for which the words 'king and country' do not provide adequate cover. 'My country, right or wrong!' How tragically easy war becomes waged in these mists of sentimentality."

So for Mr. Milne, but it cannot be said that he carries with him the judgment of all our people. Even some who went to prison as conscientious objectors during the war seem to shrink from the formula of the Oxford resolution. But it simply expresses what they did.

* * *

English Views On Jehol

It is hard to distinguish the different currents of thought upon the action of Japan. Some of our publicists are most anxious above all things that we shall not be involved in any application of sanctions or blockades. "What," asks one, "is Jehol to Southwark or Chaoyang to Salford?" To which others answer, "Much every way." It is in reality the frank disregard of the covenant on the part of Japan which has startled and disappointed those of our people who see the very close relation of these events in the east to the future relations between the peoples of the west. Japan, not without reason, bids the nations which are without sin to cast the first stone. But the various agreements of recent years, 1919, 1922, and 1927, are quite definitely ignored by Japan. If the covenant, the Washington agreement, the Kellogg pact can be proved mere scraps of paper, then it may be that the cry will be raised, "To your tents, Israel!" And each nation will hold itself free to do as Japan has done.

Dr. Gilbert Murray advocates a collective embargo of arms by all the nations concerned. As I write it is announced that the government, pending an international agreement, have refused licenses to armament-makers to send material of war to either Japan or China. But existing contracts are not to be touched! We are most of us bewildered by the Japanese action in Jehol. The seizure of it cannot be an end; it must only be the beginning of other inevitable enterprises. "If she goes further, she may yet find her Moscow." It is recognized that China, weak in its military forces, has an amazing power of passive resistance.

* * *

The B. B. C. in the House of Commons

On Wednesday last week the house of commons discussed the British broadcasting corporation. There had been much talk beforehand of the attack which was to be made upon its policy. As it turned out the debate went all in favor of Sir John Reith, the director general, and his use of this immensely valuable instrument. The house was opposed to any form of parliamentary control of the political side of its work. Mr. John Buchan, the well-known novelist, pleaded not only for controversy but for more controversy, and being himself a conservative, he advocated entire freedom of speech on the radio. He

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40	49.85	24.93
41	51.95	25.98
42	54.25	27.13
43	56.80	28.40
44	59.55	29.78
45	62.55	31.28
46	65.80	32.90
47	69.40	34.70
48	73.40	36.70
49	77.80	38.90
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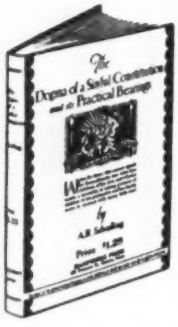

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would permit the communist to speak no less than others; indeed he seemed to think it right that the critics and rebels should have *more* to say than the others.

The postmaster general thought that ministers of the crown, if they had control, would play for safety and the wireless would be a lifeless thing. Mr. Churchill drew attention to the fact that this instrument had come at a time when the world was losing faith in democracy, to enable the guiding authority to hold communications with the voting millions. He protested against the political neglect of radio. Some of the labor party who think their cause unfairly treated by the B. B. C., moved to have a select committee, but their amendment was rejected by 203 votes to 27.

* * *

And So Forth

My colleague, Rev. Nelson Bitton, home secretary of the L. M. S., sets off tomorrow on a journey to Australia and New Zealand. He will also be able to visit the Samoan islands. His partner in the journey who leaves a little later is Rev. J. A. Kaye, who is well known in America. He is minister in the church in Tollington park, which once had for its minister Dr. Campbell Morgan.

Mr. Churchill, stung to speech by a speech of the chancellor of the exchequer, made a human and moving appeal for the unemployed man. The chancellor had ended a dismal speech by urging us to "peg away" apparently for 10 years! Mr. Churchill showed the house that unemployed man, sitting idle at the fireside. What is the use of telling him to "peg away"?

The labor party won a very remarkable victory at a by-election in Rotherham. It is quite certain that the sensational victory of the national party in 1931 would not be repeated today. They would have to be content with a much smaller majority. In 1931 the conservative was returned at Rotherham by 762; in 1933 the labor majority was 15,874.

Some head masters and head mistresses have appealed for a disuse of pictures which give children a false idea of Christ.

EDWARD SHILLITO.

Freedom Bill Irks Filipinos

Debate Waxes Warm as Islands Consider Measure Passed by Congress—New Y Secretary a Native Product

(*Correspondence from the Philippines*)

MANILA, Feb. 13.—Everyone talks about the Hare-Hawes-Cutting bill on every occasion. If the baptismal, marriage and burial forms of the church escape without incorporating a few of its provisions or at least an argument or two for or against it, they will represent about the only areas of Philippine thought and life not affected by the measure.

The president of the state university has threatened to resign because the president of the senate has censured him for supporting the bill. The dean of the college of law and the dean of the college of liberal arts, both former advisers of independence missions sent to America, have fought it out through the press in a series of three long articles each, the former attacking, the latter ably defending the proposed freedom. Filipinos who have never publicly expressed an adverse opinion have come out openly against both the present legislation and immediate, complete independence. Evangelical leaders, taking advantage of the widespread interest, are preaching on such subjects as religious preparation for political independence, the marks of a faith adequate for a democracy, and the challenge to an indigenous church.

Senator Manuel Quezon goes to Washington soon to try to secure a better piece of legislation. He lately proposed that a mission representing all interests, including business, accompany him. The proposal has met with approval of both Americans and Filipinos.

* * *

Filipino Succeeds as Y Secretary

The Y. M. C. A. here recently celebrated a significant step toward the complete filipinization of its national organization. On Jan. 1, Mr. Jesus Dineros succeeded Mr. E. S. Turner in the national secretaryship and on Jan. 23 a dinner, given in honor of these men, called attention to the history and work of the Y. The association came to the Philippines with the soldiers and sailors in 1898. Nine years later, the American-European branch was organized. Then in rapid succession the Filipino Y was incorporated (1911), the city and student buildings threw open their doors (1915), the army-navy branch was inaugurated (1918), the Chinese Y organized (1922) and a program of provincial expansion launched (1923).

The national committee, composed of eight Filipino, one Chinese and three American members was organized seven years ago. It supervises a paid staff of one national, one regional, and two district secretaries. Until the first of the year, Mr. Turner served as national sec-

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retary. Now he holds an honorary secretaryship in relation to the national organization. The only other American on the staff is Mr. Earl Caroll, regional secretary for Luzon. He has been responsible for the significant provincial developments described two months ago in this correspondence.

* * *

A Career Crowned With Success

Mr. Turner's retirement from the national secretaryship and the appointment of Mr. Jesus Dineros to that important position crown nearly two decades of wise, constructive leadership under the former's supervision. Mr. Turner set out early in his career to build up a Filipino organization. He has trained Filipino secretaries; enlisted the interest and the financial support of Filipino educators, judges, and government officials to serve on Y committees, and in other ways has made the people feel that the Y belongs to them. The fruits of these efforts increase with the years. Mr. Dineros and other capable secretaries have stood the test of years of experience and can now carry on. Last year the national organization set a high financial goal and went beyond it in spite of the crisis. This year's campaign launched in the worst part of the depression aims at a larger total than was secured in 1932. It is reported that Mr. Turner will go to the states before long to take up new duties there. He can leave the islands with the assurance that he tackled a hard job 18 years ago and has stuck to it to a successful completion.

* * *

Bible Society Has Good Report

The annual report of the American Bible society, sent to the New York office last month, shows that the organization paid off a debt of more than $5,000 in 1932 and in spite of the consequent limitation of funds for promotional work, kept its sales of Bibles within 4 per cent and of Testaments within 11 per cent of the record for the previous year. A Bible store on wheels containing also a victrola and microphone hook-up operated by the truck motor has broadcast programs of music and addresses and advertised the scriptures to an aggregate of approximately 100,000 people during the year under review.

The British and Foreign society first worked in the islands. The American Bible society entered in 1898, arranged with the B. and F. for the entire field in 1918, and has since carried on an aggressive program of publication and distribution. The two societies have invested a total of $1,500,000 and circulated approximately 3,100,000 volumes. Bible Sunday in the Philippines fell on Feb. 5 this year and churches all over the archipelago observed the day and are now sending their offerings to the agency office.

* * *

New Evangelical Church Dedicated

Early in January the Ellinwood-Malate United Evangelical church (formerly Presbyterian) dedicated a beautiful new building in Manila. This edifice houses both an English and a Tagalog congregation. Dr. G. W. Wright, pastor of the former, organized the church in 1905 and has given it pastoral care ever since. Rev. Catalino Paulino serves the dialect congregation. The church is noted for its work among prisoners, lepers, deaf mutes, boys and girls in corrective institutions as well as among students and professionals.

E. K. HIGDON.

"Parents and Peace" Conference To Be Held in Philadelphia

The second conference on Parents and Peace, planned by the Women's International league for peace and freedom in cooperation with a large group of liberal organizations, is to be held April 7 at the administration building of the board of education, on the Parkway, Philadelphia. The subject of the conference will be, "Is There a Technique for Solving Conflicts?" The chief speaker will be Edward Lindeman, who will address the evening session on "Economic and Industrial Conflicts."

Conference on Militant Pacifism In Washington Next Month

The War Resisters League has issued a call for a conference on militant pacifism to be held in Washington, D. C., April 22. The program for the day includes the presentation to President Roosevelt of the signatures of those who are determined to have no part in war, conference sessions on pacifist strategy, and a mass meeting to be addressed by John Haynes Holmes, Stephen S. Wise, Edmund B. Chaffee, Devere Allen, John Neven Sayre and others. Full information may be secured from Devere Allen, 40 W. 68th street, New York city.

Dr. Barr Begins 37th Year at Olivet Institute, Chicago

Rev. Norman B. Barr, whose long service at Olivet Institute, Chicago, has made his name widely known as a social worker and friend of the poor, began his 37th year as leader at the institute on March 1.

Hebrews and Methodists in Exchange Visits

Rev. Ralph Welles Keeler of Goodsell Memorial Methodist church, Brooklyn, with 60 of his members, visited a service in Temple Beth Emeth, Brooklyn, Feb. 10. Dr. Keeler preached on "Our Common

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Father." On a Sunday of the preceding month, Rabbi Levinson of the Temple visited the Memorial church and had large part in the service.

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Seminaries Hold Annual Meeting

Dr. Sockman Talks on Crisis in Morals —Y Opens School for Unemployed —Typical Sermon Topics

(Correspondence from Pittsburgh)

PITTSBURGH, March 7.—The Interseminary movement held its tenth annual conference here, Feb. 16-18, in the Western theological seminary. The general subject was "The Minister in Times of Crisis." Fifteen seminaries sent representatives. Among those having the largest number of delegates were Colgate-Rochester with 15, Drew with 7, Western with 10, Moravian, at Bethlehem, with 10, Crozer with 16, Princeton with 5, Westminster with 6, Lutheran at Gettysburg with 6, Howard with 5.

The outstanding speakers were President James A. Kelso of Western, President Milton G. Evans of Crozer, who keynoted, Dean High Moor of our Episcopal cathedral, who conducted devotions in his own superior manner; Dr. Lynn Harold Hough, who discussed "The Dangers of Compromise" in thrilling style; Dr. William R. Farmer of Western, who in his original way talked on "Intolerance, its Cause and Cure." Dr. Ralph W. Sockman of New York reached one of the highest levels of the conference, speaking on "A Crisis in Morals." Dr. Donald MacKenzie of Western, recently from Scotland, made a deep impression in his discussion of "A Crisis in Religion." In addition, the general conference of the students themselves was of the greatest interest, as they talked very freely about "Crises in Provincialism, Fanaticism, and Scholasticism." These symposiums revealed the fire and freedom which our budding theologians are holding in their hearts.

* * *

Discuss Intolerance and Crisis in Morals

Dr. Farmer began by defining intolerance as "irrational and bitter opposition, not based on honest reason." Intolerance, he said, is the main cause of friction in our social order, and the greatest hindrance to progress in all fields, including art, literature, philosophy and religion. Among the causes of intolerance, Dr. Farmer placed provincialism first. The man who moves in a very limited area, either in thought or in geographical dimensions, is a victim of fear of the unknown outside his limited area. The more precious the outcome of the thing opposed, the more violent is the antagonism. Hence, religious intolerance has usually been the most intense of antagonisms, because religion points to the most precious thing in the world. Ignorance, prejudice, and egotism were mentioned. The cures of intolerance are difficult and slow to administer. Self-education is the only reliable cure, and this has no effect unless one recognizes his fault and determines to correct it.

Dr. Sockman is reported to have stated that we are in the midst of a moral revolution of which the world war and the stock market crash are only symbols. It goes back to the industrial revolution, the biological revolution, and the psychological revolution, particularly to Freud and his school. The machine has brought men together physically, but driven them apart, spiritually; it has made life easier, but morality harder; it has lowered the estate of the individual. He drove his shining lance into false science, unemployment, the economic strain of urban life, the seeming necessity for late marriages and fewer children, high-pressure commercialism and corporations which produce such results as are seen in Kreuger and Insull. He closed by pleading for "simple brotherliness" in the spirit of the Master.

* * *

Y. M. C. A. Starts a School for Unemployed

Unreserved praise is given to the Central and East Liberty branches of the Y. M. C. A. for establishing this week free schools where unemployed men may come and fit themselves for the future. Trained and experienced teachers, many of them unemployed themselves, are giving their services without compensation. Over 500 enrolled the first day. The subjects offered are interesting: German, practical English, English literature, Spanish, algebra, geometry, trigonometry, history, advanced spelling, business English, business law, general science, biology, practical psychology, civics, radio, public speaking, American history, economics, and other subjects on request. The majority were interested in the English courts.

* * *

City Loses Another Outstanding Preacher

We certainly hope that not many of our cities are suffering such heavy losses in pastors as Pittsburgh faces. Now Dr. Robert MacGowan has handed in his resignation to take effect March 26. He has accepted a call to the Irvington Presbyterian church, Westchester county, New York. For 16 years, Dr. MacGowan has filled the pulpit of the Bellefield Presbyterian church in the university section of our city —and when we say "filled," we mean precisely that. He is Scotch, with a delightful bur-r-r—one of our most picturesque preachers—an orator, a poet, brilliant and captivating. He has been gladly heard in the lecture field. He is an exceptionally good golfer, as well as preacher, and men like him. The Bellefield church is one of our leading Presbyterian churches. Pittsburgh will witness, in Dr. MacGowan's leaving, the departure of another pulpit star of the first magnitude from its darkening sky.

* * *

Conference on Unemployment

With 54,000 families dependent upon welfare relief, a conference began last evening and is continuing today with Dr. John McDowell of New York as chief speaker on "The Christian Approach to the Economic and Social Crisis." An earnest effort is being made by Rev. B. F. Crawford, chairman, to secure the cooperation of Protestants, Jews and Catholics, and with noteworthy success. At the mass meeting last night in a downtown Methodist church, the following participated: Dr. Samuel H. Goldenson, of the Hebrew temple; Dr. Herbert B.

Hudnut, pastor of the Bellevue Presbyterian church; Dr. Frank Edwin Smith of the First Unitarian church, and Dr. Edward Bleakney of the Mt. Lebanon-Dormont Baptist church. The active committee in charge is composed of: Mrs. H. G. Samson of the Council of church women, Dr. Ralph B. Urmy, of the Methodist social service commission, Prof. B. J. Hovde, chairman of the League for social justice; Harold A. Lett and R. Maurice Moss of the Urban leagues, Rev. A. C. Schultz of the works relief committee of the Community council. The chairman says: "It is evident there is a basis for agreement in the social creeds of the three large church groups. This can be seen in the last encyclical of the pope on social questions, which is quite progressive, in the stand taken by the Conference of Jewish Rabbis, and in the social creed of the Federal council of churches, adopted last December."

It is high time the churches are actively taking an interest in these problems, for the leading morning newspaper is more than double its normal size because of the publication of delinquent taxes which are printed in very small type, and we hear persistent rumors that 100,000 people are about to make a hunger march on Harrisburg to demand $100,000,000 in direct relief.

* * *

What Are They Preaching About?

Here are a few representative sermon topics gleaned from the Saturday announcements: "Christ Jesus" (in all the Churches of Christ, Scientist); a pageant: "America's Unfinished Battles"; "Making the Most of Life," "Tastes or Ideals" (Dr. Samuel H. Goldenson) Hebrew Temple; "Why Go to Church?", "Ministering Unto Others," "Faith of Our Fathers," "Two Family Problems," "The Meaning of Faith," "The Churches' Responsibility in the Present Unemployment Crisis," "Why Does God Let Us Suffer?", "Men Christ Changed," a review of "Green Pastures," a play "He Came to His Father," "The Galilean Glow," "I Want to Regain My Sight," "Washington's Leadership," "Playing the Game," and "Christian Stewardship."

* * *

And So Forth

Easter approaches, and we notice many more evangelistic campaigns and many more preaching missions, and many more extraordinary efforts to win new converts to the faith. Among these, the Asbury Methodist church, with Dr. Jacob Payton leading, has arranged a series of Thursday night preaching services leading up to Easter. Dean High Moor, Dr. A. R. Robinson of the Sixth Presbyterian church, Dr. Hugh Thompson Kerr of the Shadyside Presbyterian church, Dr. Stewart Nye Hutchison of the East Liberty Presbyterian church, Dr. John Ray Ewers of the East End Christian church, and Bishop Adna Leonard of this area, are announced as speakers. Holy week will be elaborately celebrated—perhaps as never before, from the indications. The churches are out to bring inspiration and to gain new members.

JOHN RAY EWERS.

New Victory for Woman Pastor

Glasgow Congregation Refuses Resignation Caused by Coming Nuptials—Income for Missions Shows Gain

(Correspondence from Scotland)

GLASGOW, Feb. 21.—The Partick Congregational church in this city was again called upon to make history this month. Rev. Vera M. M. Findlay, the first woman preacher in Scotland, under whom the church has prospered greatly, announced her engagement some time ago to Mr. Colin Kenmure, a young chartered accountant. As the wedding is fixed for March, Miss Findlay handed in her resignation to the church. Should this terminate the pastorate, or should the pastorate continue? A largely attended congregational meeting considered the matter and agreed to ask her to withdraw the resignation—which she has gladly done. She told them on the Sunday, "It was a great opportunity that was given to you as well as to me, and I am glad that you were big enough and brave enough to take it. If you and I do our part steadfastly we can leave the rest to God and he will give us strength to do our task together."

The United Methodist rule, I believe, is that a woman minister's marriage shall be regarded as equivalent to resignation unless the conference determines otherwise. There is another lady studying in Edinburgh for the Scottish Congregational ministry, and I have been informed that the daughter of one of our leading Continuing Presbyterian ministers will at an early date be seeking a pulpit in the latter body.

* * *

Famous Popularizer of Science Dies

Scotland has lost one of its most eminent scientists in the death of Sir J. Arthur Thomson. He was a child of the manse, as was also his wife. Born only two years after the quarrel broke out between biology and theology, his life was early dedicated to the finding of a reconciling *via media* between the two. He did not succeed—or at least not in any persuasive way—but he was an amazing success at popularizing science. What scientist in all the world has been more widely read by the general public? The range of his knowledge in the field of natural history seemed simply inexhaustible. Nowhere has he been more highly honored or will he be more deeply missed than in his native land.

* * *

Dedicate Two Synagogues

The Jewish community has twice been in the papers lately through the dedication of synagogues. Dr. J. H. Hertz, chief rabbi of the united Hebrew congregations of the British empire, consecrated the handsome new edifice on Salisbury road, Edinburgh, last autumn in the presence of a large and representative gathering. There are only 1,600 Jews in Edinburgh with its 400,000 inhabitants, and they are a law-abiding, thrifty, and respected community. Their rabbi, in a speech at the reception afterwards, said he had never seen or heard of anything being said or done by a responsible citizen of Edinburgh which caused the Jewish people of the city any unhappiness. He had seen many acts of kindness performed by their Christian friends.

The other new synagogue is a converted

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dwelling house in Glasgow which is being occupied by a reform congregation calling itself the Glasgow Progressive synagogue. This congregation has departed from ancient tradition by allowing women equal rights in the conduct of religious affairs, by the introduction of organ music, and by arranging social and pleasure-giving pursuits in connection with the synagogue. Speakers on the opening day pointed out that they were not renegades but very staunch Jews, who would do everything in their power to further the interests of Judaism, even though the way of the reformer should be beset with the usual obstacles and difficulties.

The Jews are more numerous in Glasgow than in any other part of Scotland, and in the Gorbols district of the city the Church of Scotland conducts a vigorous Jewish mission. Sixteen adult Jews were recently baptized and received into the Macmillan congregation of the national church.

* * *

Missionary Income Up; Costs Down

The foreign mission figures for 1932 have now been published. Last year was the blackest commercially and industrially for Scotland in the memory of most people now living, yet the foreign mission income went up by many thousands of pounds in the Church of Scotland! The total income was £169,641 compared with £151,491 in 1931, and the total expenditure £172,795, compared with £176,267. There was also received at headquarters £5,708 toward the liquidation of last year's huge deficit. This giving was in response to the assembly's appeal to prevent cuts in the missionaries' salaries and curtailment of the work. The maintenance of the ministry committee in the church has announced that in spite of a curtailed income, the minimum stipend has been maintained at £300 and a manse, through economies arising out of local church unions.

MARCUS A. SPENCER.

Church Ads Boom Freak Religions

Public Not Approached by Majority of Churches—Minister and Church in Joint Semi-Centenary

(Correspondence from Buffalo)

BUFFALO, March 5.—In the Buffalo Evening News for Feb. 25, a paper that carries weekly an interesting and up-to-date church page, there appear 14 paid advertisements of Sunday services. These announcements are what is commonly termed "display ads." Of the 14 one is an announcement of a church which features an afternoon community or forum service, and only incidentally announces the church worship; one is an announcement of a community service of evening worship, sponsored by four churches; one is the ad of the out-and-out fundamentalist church in this end of the state; another, using heaviest type, announces a small Adventist church, asking the question, "Which day is God's Sabbath?" with the information that the answer will be given by the aid of moving pictures and slides; one announces a gospel hall meeting, another a downtown mission; a small Episcopal church, in a modest ad, says that the bishop of Liberia will preach in the morning. Of the 14 ads six are rather full and elaborate announcements of spiritualism, "Church of Spirit Communion," "Spiritualist Church of Divine Thought," "Golden Rod Spiritualist Church," etc. Their headquarters are usually in some residence or a small fraternal hall, in one instance in the Hotel Statler.

The three Buffalo papers cooperate most liberally and intelligently with the churches in the large amount of free space they devote to church announcements and news. But it is disconcerting to see, week after week, display ads of strange religious movements of questionable value. The newspapers are not to be blamed; they do not question a paid ad. Are the churches pursuing a wrong course? Should we use paid ads? How valuable are they? Do they actually get people to attend church? Is the "depression" the chief reason for our failure to utilize the display ad feature? Or, is it "for conscience' sake" that we refrain?

* * *

Clergy Lecture Before Science Gatherings

"The Spiritual Significance of Science" is the general theme of an unusual series being held in an unusual place. The Buffalo museum of science, one of the best in the country, now occupying its fine new building in Humboldt park, invited the ministers of the city to cooperate in such a series. A committee, of which the writer was chairman and Bishop Davis a member, arranged the following speakers, appearing in four consecutive months. Already the series has proved both interesting and helpful. January: Rabbi Joseph Fink of the Delaware Avenue temple. February: Father Rudolph Eichhorn of Canisius college. March: Rev. Frank L. Janeway, presbyter of Buffalo presbytery. April: Prof. Niles Carpenter of Buffalo university.

* * *

Church and Minister Hold Joint Anniversary

A 50-year old church and a 50-year pastorate, celebrating their centennial jointly! Such is the fascinating fact linking Trinity Evangelical church and the Rev. Henry A. Kraemer. More than 50 years ago Henry Kraemer, then a young man, came to this mission field, thinking he would remain a few months, a year or two at the most. He did so well that the mission was organized into an independent church and he was called to be the first pastor. The Rev. Henry A. Kraemer is a community figure and his anniversary was a community affair, civic and educational leaders as well as religious leaders, eagerly participating in the notable event.

* * *

Russian Orthodox Church To Be Dedicated

To Buffalo's many beautiful church buildings will soon be added one of an entirely different type. In April the new building of SS. Peter and Paul Orthodox church will be dedicated. In architecture the church follows the old Russian-Byzantine type, following the customary tradition of being built in the form of a Greek cross. The interior will be without pews or organ. An elaborate altar screen will separate the altar from the rest of the church.

* * *

Churches Hold Prayer Meeting Contest

Rev. George A. Cole recently came to Prospect Avenue Baptist church from Trinity Baptist church, Cleveland. Soon after his arrival in Buffalo he started a prayer-meeting attendance contest with his former parish. The attendance mounted in both churches, passing the hundred

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mark, then the two hundred, and finally the three hundred mark. When the contest closed Prospect Avenue was declared the winner, having registered an attendance on the final night of 342. The contest was evidently a success.

* * *

And So Forth

Mrs. Harper Sibley, of "Rethinking Missions" discussion, has been a welcome visitor to Buffalo on two different occasions, addressing large gatherings of interested people on the above subject.

Dr. A. Bruce Curry of Union theological seminary brought inspiring and helpful messages to nearly two hundred Buffalo ministers at their annual quiet day (not retreat) held in the First-Pilgrim Congregational church, Dr. Max Strang, pastor.

The Buffalo council of churches, Dr. John A. Vollenweider, secretary, accomplished a difficult task recently in putting the council's influence back of the effort to make impossible the repetition of the disgusting Marathon dance that ran for so many weeks in defiance of public opinion. Never again! And the council deserves a good deal of credit for the result.

BRUCE S. WRIGHT.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Dangerously Yours

(Warner Baxter, Miriam Jordan) (Fox) Deft acting by the two stars, as gentleman crook and lady detective, operating in English society and getting into many professional and romantic complications. Makes crime rather alluring but avoids offensive scenes. Melodramatic and improbable but mostly amusing.

For A: Good of kind. For Y: Doubtful. For C: No.

Face in the Sky

(Spencer Tracy, Marian Nixon) (Fox) Fairy-tale mixture of rural-life comedy, crude melodrama, incredible adventures and poetic whimsy. Super-conceited, wisecracking, itinerant sign painter saves country heroine from brutish home. She inspires him to brief success in gay New York, then back to rural sign painting with his devoted little wife.

For A: Fairly good. For Y: Amusing. For C: Good.

Her Mad Night

(Irene Rich, Conway Tearle) (Mayfair) "Mother love" story, heavily loaded with melodramatic trash about daughter with keys to many men's apartments, a sex-obsessed villain, a murder, a death march to execution chamber—and runaway mother comes back and saves daughter!

For A: Trash. For Y: Thoroughly bad. For C: No.

Our Betters

(Constance Bennett, Gilbert Roland) (RKO) American heiress, whose titled English husband is grossly unfaithful, turns hard. She becomes as heavily sex-appealing as possible, sneers at America, dominates decadent English society, and leads her set in brazen conduct. Sex-saturated high life in lavish setting. Maugham's play distorted.

For A: Unsavory. For Y: Pernicious. For C: No.

Men Must Fight

(Diana Winyard, Lewis Stone) (MGM) Heroine's two-day lover killed in great war, she marries devoted old major to give child his fine name. Then film becomes strong but confusing propaganda for pacificism, still showing war as inevitable and preparedness essential. War in 1940 as climax.

For A: Unusual. For Y: Very doubtful. For C: No.

Perfect Understanding

(Gloria Swanson, Laurence Olivier) (U. A.) Trite and uninspired story about the difficulties of remaining faithful in marriage. Elementary production, supposedly laid among English society, with elaborate London and Riviera backgrounds. Gloria's methods are largely as in silent days, and her voice is disappointing.

For A: Mediocre. For Y: Unwholesome. For C: No.

Uptown New York

(Jack Oakie, Shirley Grey) (World Wide) Oakie plays a likable character as the clumsy, naive, but devoted lover of a heroine in love with another man. In most other respects, the film is mediocre, with trite plot, wobbly motivation, and the utterly obvious ending.

For A: Poor. For Y: Better not. For C: No.

Best Recent Films for the Family:

Hello Everybody	Cavalcade
The King's Vacation	Handle with Care
Hallelujah, I'm a Bum	King of the Jungle

Films of Special Interest to Adults:

Silver Dollar	Topaze
Sign of the Cross	Rasputin and the Empress
Tonight is Ours	
The Past of Mary Holmes	

BOOKS RECEIVED

The Living Temple, by William H. Dunphy. Morehouze, $1.75.

The Divine Comedy of Dante Alighieri, translated by Jefferson Butler Fletcher. Macmillan, $2.50.

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